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THE HISTORY OF THE
FIRST METHODIST EPISCOPAL CHURCH
DORCHESTER, MASS.

—
JOHN F. CHAFFEE

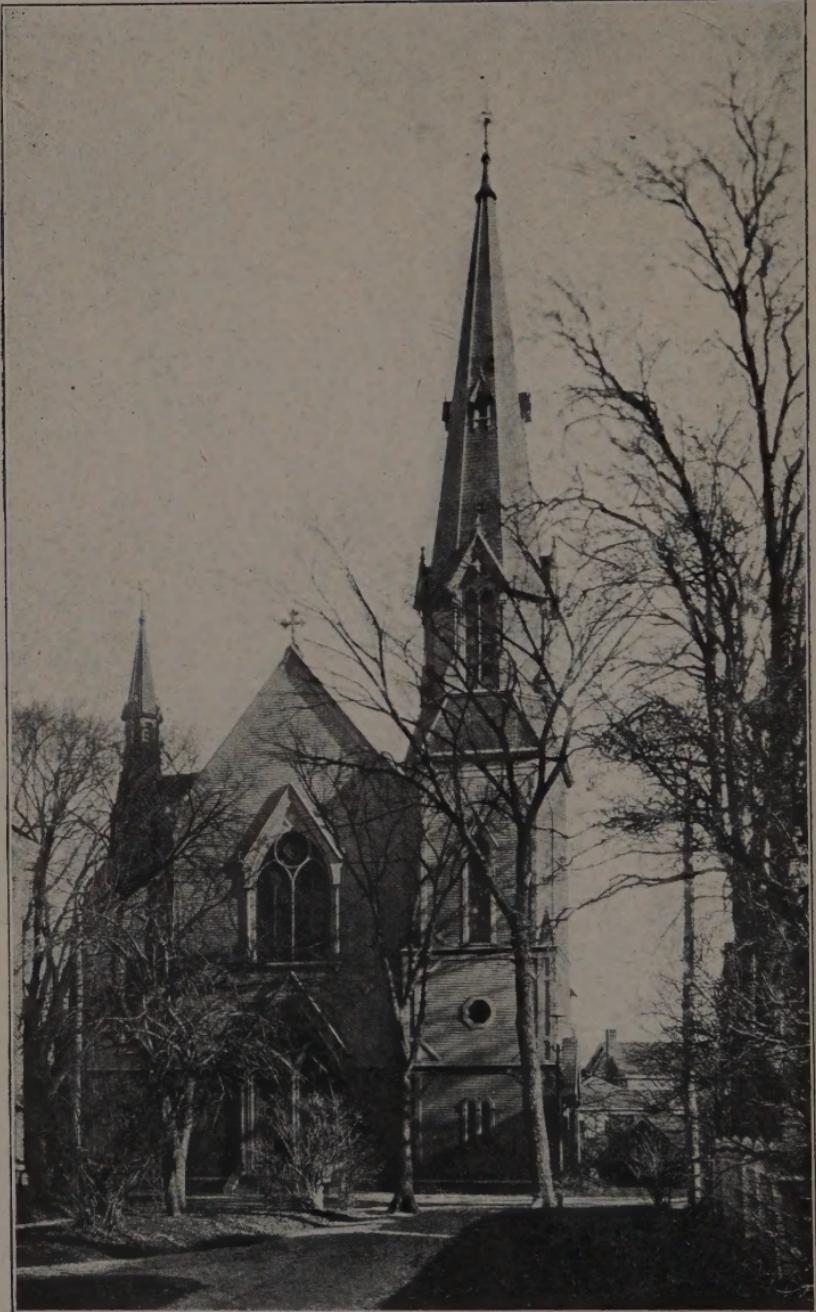


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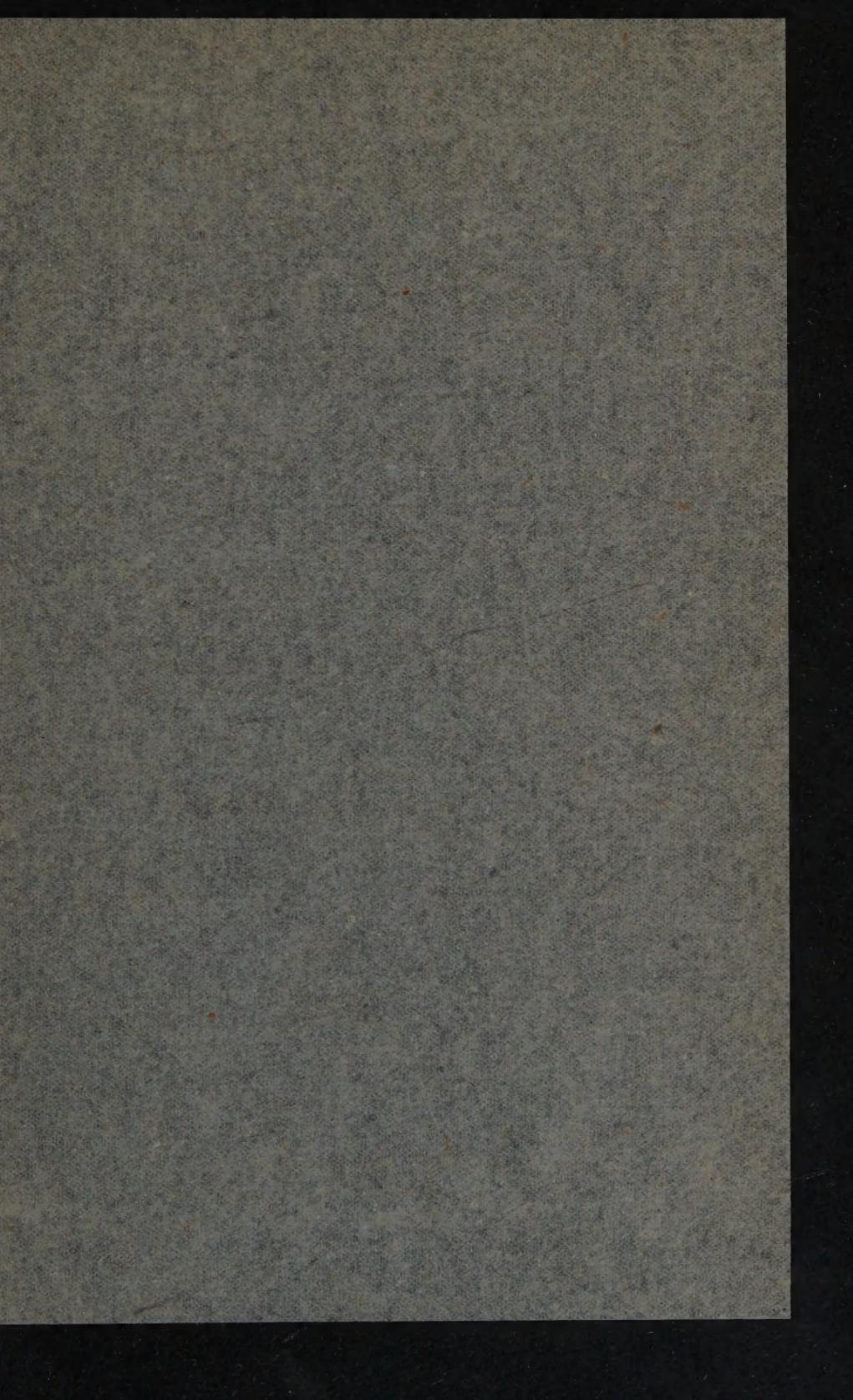
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THE HISTORY OF THE
FIRST METHODIST EPISCOPAL
CHURCH

DORCHESTER, MASSACHUSETTS



THE THIRD CHURCH
(Dedicated September 22, 1875)





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THE HISTORY OF THE FIRST METHODIST EPISCOPAL CHURCH

DORCHESTER, MASSACHUSETTS

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BY THE PASTOR
JOHN R. CHAFFEE



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1916

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PREFACE

The Centennial Committee presents this history in honor of the One Hundredth Anniversary of the First Methodist Episcopal Church, Dorchester, Massachusetts.

It is based upon the history of Mr. Alexander Hobbs, the historian of the Church, who has gathered his material during the course of nearly sixty years.

The histories of Dorchester and Milton, the files of *Zion's Herald*, and the New England Methodist Historical Society have been utilized for added data.

The thanks of the Committee are extended to the many people in the Church and the community, who have so generously contributed facts, read the manuscript, made corrections, prepared type-written copies of the chapters, and given of their means to make possible the observance of the Centennial Anniversary and the presentation of this history.

Copies have been presented to the Boston Public Library, the Milton Public Library, the New England Methodist Historical Society Library, Boston, the General Theological Library, and Boston University School of Theology Library.

The work is dedicated to the men and women who have made the Church history by their lives and services.

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FIRST METHODIST EPISCOPAL
CHURCH

FIRST METHODIST EPISCOPAL CHURCH

CHAPTER I THE HISTORIC SETTING

Milton Hill can hardly be surpassed for scenic beauty. From this eminence, looking over the westerly slope, the half-hidden mansions, surrounded by grounds of peculiar charm (the combination of the English and American estates) recede into the magnificent panorama of nature beyond; the Hill, from which rise the school buildings, the library and the spires of the Milton churches; the distant ranges of the Blue Hills, crowned with forests; the interlying valleys of green fields and cultivated lands; the overhanging sky varied in designs and colorings; all form a most striking picture.

Standing on Central Avenue bridge and looking toward Mattapan, there is presented a view of entrancing beauty. Toward you runs the water of the Neponset River from its winding course, rushing by leaps and bounds over the picturesque dam, with the mill on one side, and the railroad bank on the other, the shore lines stretching through the most varied mingling of fields and groves. The sky tints above the outlook at sunrise and sunset are wonderful. A similar touch of nature's glory must have been seen from the Lower Mills bridge, before the modern buildings of industry obstructed the view. Such vistas of splendor appear from many points in the old town of Unquity. This is the background of Milton, against which has been set the life of our Church for one hundred years. We may well aspire to be stronger, finer, more beautiful in character, because from day to day our

eyes may rest upon such a handiwork of our Maker. The Milton seal is suggestive in meaning, "Deus nobis haec otia fecit" "God has afforded us this quiet, or these pleasant, things."

Taking our position again upon the summit of Milton Hill, and turning from the westerly to the easterly slope, there rises before us a masterpiece of the Master Artist. It is doubtful if anywhere in a single picture more could be put upon nature's canvas.

From this elevation of one hundred thirty-eight feet, Hutchinson's Field descends by a steep decline to the sea level. Below, the river meanders through the marshes, which the inflowing tide often covers and converts into an inland lake. Villages and turrets interspersed with patches of fields and woods appear on every hand, while near and far the waters of the harbor and bay, stretching north and south toward the ocean, gemmed with islands, alive with the fleets of commerce and vaulted by the blue heavens, combine to make a picture the human eye never wearies of beholding.

The Indians saw the great spirit in this scene, then untouched by the white man. The early settlers were entranced by the view. Generation after generation, have men watched the sails of the ships, the smoke of the steamers, the growth of houses and factories, the changing of villages into cities and turrets into towers, the rise of church steeples and the appearance of schoolhouses, all within sight from the hill top. The colonial house at the upper left corner of Hutchinson's Field is a beautiful monument of the fine New England life, which has been unfolded from the early days to the present in view of this glorious panorama.

In the near foreground of the picture may be seen the steeple of our First Methodist Episcopal Church of Dorchester, and around it the houses, factories, schools and churches of the Lower Mills. In the picture we are describing, the steeple marks the geographic and historic setting of

our Church, which gives ours an important place among the New England churches.

The connection of our Church with the history of Dorchester and Milton is based, first, upon the fact that some of our families trace their lineage to the early settlers of our colony; Barnard Capen, John White of Wellington Hill, William Sumner, the Bird family, Robert and Daniel Vose and Jesse Pierce, with other honored names, were connected by descent with our Church membership; second, upon the attendance of our Church founders at the Second Church, upon their arrival in Dorchester; third, upon the vital place our Church has taken in the religious and civic life of Dorchester and Milton.

Dorchester was given a picturesque location at the head of Dorchester Bay, adjoining Boston Harbor on the south. The early homes of the settlers were built upon the hills, or nestled in fertile vales. Next to the water's edge the land consisted of salt marsh. The surface of Dorchester was uneven with the variety of hill and dale, Jones' Hill at the north, Pope's Hill at the south, Mount Ida at the east, Mount Bowdoin at the center, with Wellington Hill on its westerly side, from which the view was beautiful and extended, Codman Hill near the Lower Mills; all gave views of rivers, islands, vessels in the harbor, and villages rising into towns and cities. "If this country be not rich, then is the whole world poor." Richer still has Dorchester been, because of Milton located by her side, toward the Blue Hills.

We depend not upon the Mayflower for our ancestry. We have our *Mary and John*. Our forefathers, one hundred forty in number, came from Dorchester, Dorset, England, sailing in the *Mary and John*, from Plymouth, March 20th, 1630, reaching Hull May 30. After investigation, a settlement was made about June 1st, 1630, near the present corner of Pleasant and Cottage Streets, on Allen's Plain and Rock Hill, or Savin Hill. The name, Dorchester, was given

to the settlement September 7th, 1630, taken from Dorchester, England (the derivation being Dwr and var, water way, or Dwr and castra, camp by the water). July 24th, 1633, a second shipload of eighty people, from Weymouth, England, settled in Dorchester. The people scattered their dwellings over a wide area, extending to the Lower Mills, or Unquity. Milton was a part of Dorchester from 1630 to 1662, when she was set off as a separate town. Dorchester grant at first included South Boston, Milton, Wrentham, Stoughton, Dedham, Sharon, Foxboro, Canton and Hyde Park. These towns were set off at different times, finally leaving Dorchester a narrow strip of land three or four miles in length, to be annexed January 4th, 1870, to the city of Boston.

The colonial period lasted from 1630 to 1689. The hardship of primitive conditions and the dangers from wild animals and Indians characterized these times. The settlers were strong men and women. They built sturdy lives. John Eliot performed a great service in preaching to the Indians, and arranging a settlement upon them at Ponkapoag. The King Philip War in 1675 and '76, caused by killing a Dorchester Indian, was disastrous to the colony; nearly every household lost at least one member. The colonial period of fifty-eight years witnessed order out of chaos and a settlement out of the wilderness.

The provincial times continued from 1689 to 1783, ninety-four years, taking our colony through the Revolutionary War. Dorchester, as we shall see, played a great part in the events of these years.

"Behold, in liberty's unclouded blaze,
We lift our heads, a race of other days."

A more substantial character was being given to our corporate life, and Dorchester was becoming a permanent civic unit.

The next period was from the Revolution to the Rebellion, from 1784 to 1860. The early hardships had been almost too great to be borne. The French and Indian War, sickness and

pestilence reached a climax in the drain of the Revolution upon the colonists. From this time, Dorchester witnessed the organization of our national government and the varied events leading to the Civil War. In 1800 the population of Dorchester was 2,347. This number grew to 8,000 in 1850. The one Church, up to 1806, became ten churches in 1855. The first school had multiplied into seven schoolhouses.

The modern period began in 1861. The Civil War called heavily upon Dorchester. Next came the annexation of the town to Boston, January 4th, 1870. The vote on the question, taken June 22nd, 1869, was 928 in favor of annexation, 726 opposed.

The last town meeting of good old Dorchester was December 28th, 1869. At this time, there was no pauper in the almshouse, no licensed saloon in the limits. Dorchester was Boston's oldest and most famous suburb.

The change from the town to the city has been very great. The evils of the city have crept into our township. Real estate booms have brought strangers into the homes of our old settlers. Dorchester has been transformed from native to foreign stock. The saloon has intruded, to devastate our moral life. Manufacturing concerns have made the town a beehive of industry. Every available space is being rapidly filled up with houses. The population in 1892 was 40,000. At the present time it has become 125,000.

The people of today are enjoying the sweets of the liberties for which our fathers fought against great privations. The task of the present is to maintain the strength of character handed down to us by the sturdiest of men and women.

Many of the first things in America occurred near our church location. Our Commonwealth received her name from the Blue Hills. Early in the seventeenth century the native population of New England was fifty thousand, divided among the Algonquins, the Massachusetts along the Bay numbering thirty thousand, and their successors the Neponsets living

between the Blue Hills and Boston Bay. The Milton and Dorchester Hills were the gathering place of the Indians. Massadchuseiick, a corrupt form of Massad chuset, meaning "at the great hills, or hill," later changed to Massachusetts, became the name of our State.

The first grist mill was started by Israel Stoughton, in 1634, by the grant of the General Court, on the Neponset River, the site of the Chocolate Mill.

The first powder mill was built in 1673, on the Neponset River, on the site of the Webb Mill.

The first paper mill was started in January, 1728, on the location of the Webb and Twombly Mill of 1843.

The first chocolate manufacture in America was begun in 1765, by John Hannan from Ireland, in a building just then erected by Wentworth and Stone, on the site of the first powder mill. The Webb Mill has taken its place.

The highest development of chocolate manufacture in the country has been on the site where it was first originated by John Hannan.

The slitting mill originated in 1709, near the old grist mill. It developed into an extensive hide dressing industry.

The first violoncello made in America was by Benjamin Crehore, on the right side of Adams Street going up Milton Hill. He started by repairing an old bass viol for Peter Von Hagen, a Boston orchestra leader. One of the first four violoncellos made by Mr. Crehore is in the possession of Mr. John A. Preston of Hyde Park. The making of the first pianoforte was claimed by a man in Pennsylvania and by Mr. Crehore, in 1800. Twelve years later Appleton and Babcock made pianos in the house of Samuel W. Babcock, Canton Avenue.

Mr. Crehore added another original manufacture, by arranging an artificial spring leg for Dean Weymouth, Lewis Vose padding and strapping it for his comfort.

Philadelphia is the rival of Milton and Quincy in the claim

of building the first American railroad. In 1826, the Granite Railroad Company constructed a railroad from the quarry to the Neponset River. The road was three and a half miles long, with a gauge of five feet, and with pine rails a foot deep, covered by oak plates and iron bars. Upon this road is said to have run the first railroad car. This car had four wheels eight feet in diameter, and a platform four by eight feet. The axletree was arched in the center. Over twenty billions of dollars are invested in the railroads of the United States. It is impressive to realize that such a beginning was made in our midst.

Shipbuilding began in Dorchester, on the Neponset River, as early as 1640. An extensive business was carried on for many years.

There were tanneries in our town from the first settlement times.

The first water crackers in the country were made by Josiah Bent of Milton, in 1801.

William B. Mason of our Church invented the Mason Regulator, a new departure in steel manufacture.

Dorchester was foremost in patriotism. In 1646, the town voted "to bear witness against the sin of man stealing." In 1664, a petition was signed by over one hundred of the inhabitants of Dorchester, protesting against a taxation beyond the limits of charter rights. These two acts of 1646 and 1664 were precursors of the line of resistance which led to American Independence.

Our forefathers were first in public education. In 1635 the General Court granted Thompson's Island to Dorchester; and in 1639 the town voted to lay a tax of twenty pounds upon the proprietors of this island, for the maintenance of a school in Dorchester. This was the first instance of public taxation for the support of schools in America. In 1645 a special school committee was appointed by the town. This act has no precedent in our country.

Dorchester was the pioneer in organizing the New England town government; for in 1633, this step was taken by the choice of twelve men, as selectmen, or townsmen, "to order ye affairs of ye Plantation, who were to have the monthly meetings and the orders to be confirmed by ye Plantation, the same to be binding upon ye Inhabitants."

October 19th, 1630, twenty-four were made freemen of Dorchester. More were added August 23rd, 1636, including John and Barnard Capen, a family name which later became part of our Church life.

It was in our Savin Hill settlement that the New England town meeting took its rise. This is a fact of great moment in connection with our republican institutions.

No less than in industrial and civic matters was Dorchester prominent in religion. The instigator of our settlement was Rev. John White of Dorchester, England. The aim of our colony was to find in America a new home, in which greater freedom could be secured for worship and the exercise of religion, within the pale of the Established Church of England. Our forefathers were descended from the Puritans of the Elizabethan period, who sought religious freedom within the State Church. The *Mary and John* brought with the colonists John Maverick and John Warham as pastors. When they set foot on land at Hull, they offered prayer. These words were sung:

"Lord, let Thy grace and mercy stand
On us Thy servants thus:
Confirm Thy workes we take in hand,
Lord, prosper them to us."

It is a suggestive coincidence that our Church should have been planted in the midst of these events which initiated so many of the forces and institutions which have made the life of our country.

Our religious inheritance has been continuous from the first

Dorchester days to the present. The Church was the cornerstone of the early community, and in it all other interests centered. Church fellowship was the first act of the company before sailing in the *Mary and John*. The Church was organized in Plymouth, England, and was simply transferred to America with the sailing of the members. The minister and two deacons directed the interests of the colony for years. The houses were built around the meeting house. The public worship continued through a large part of the Sabbath. The sermons and prayers of the pastor were long. The Church was supported by the taxation of the people. The first meeting house was built in 1631, near the corner of Pleasant and East Cottage streets. In 1635, part of the Church went with Rev. John Warham to Windsor, Conn. Mr. John Maverick, the other pastor, died in 1636. The Dorchester Church was then guided by Rev. Richard Mather, one of New England's great divines of early days. The first building of logs and thatch was replaced by a new one in 1645, at the same location. This was moved to Meeting House Hill in 1670. In 1695, some of the Church members, with Rev. Joseph Hall, migrated to South Carolina, where at Dorchester the Church was continued; then moved after fifty years to Midway, Georgia. The Society in the South has been counted a part of the mother Church.

Five meeting houses have been the home of the First Church in Dorchester. Thirteen ministers have rendered the people service, of whom, notably, Richard Mather, Thaddeus M. Harris, and Nathaniel Hall were a vital part of the town.

The pastors of the First Church have been:
John Warham, 1630–1635, and John Maverick, 1630–1636,
serving together.

Richard Mather, 1636–1669.

Jonathan Burr, 1640–1641. } Associate pastors.
John Wilson, Jr., 1649–1651. }

Josiah Flint, 1671–1680.
John Danforth, 1682–1730.
Jonathan Bowman, 1729–1773.
Moses Everett, 1774–1793.
Thaddeus M. Harris, 1793–1836.
Nathaniel Hall, 1835–1875.
Samuel J. Barrows, 1876–1881.
Christopher R. Eliot, 1882–1893.
Eugene R. Shippen, 1894–1907.
Roger S. Forbes, 1908–1916.

The deacons were men of long service and strong character. The eleventh generation of deacons in the Clapp family is still in office. Deacon Henry F. Howe has been a teacher in the Sunday School fifty-three years. The services of pastors and deacons in this parish make a wonderful record in New England religious life. A marked proof of this service is found in the place the members of this Church have taken in the world: two mayors, four governors, two Supreme Court Judges, six Congressmen, two signers of the Declaration of Independence, the first minister sent by any nation to China, two senators, six editors, five authors, seven educators, many lawyers and physicians, over eighty ministers of the Gospel and six foreign missionaries. John Lurteman, one of the original members, was the ancestor of twenty-two pastors, of whom four became missionaries. What other Church in America has done more for God and humanity?

The First Church was the only one in Dorchester, until 1806, when under Dr. Harris the Second Church was set off, to be located at the present Codman Square. The new church, was dedicated October 30th, 1806. Dr. John Codman became the first pastor, December 7th, 1808, serving with great distinction nearly forty years. His home was in constant sight of our church. Our early ministers and members had many associations with this New England pastor. The

Second Church has had five ministers during the one hundred and ten years of her history:

John Codman, 1808–1847.

James H. Means, 1848–1878.

Edward N. Packard, 1879–1887.

Arthur Little, 1889–1914. — Pastor emeritus 1915

Jason Noble Pierce, 1914—

The deacons of this Church have matched in service and character those of the First Parish. The Second Church has stood for the best in evangelical Christianity, and maintained the fine traditions of the New England pulpit. The Church is today splendidly equipped for the most efficient work.

The liberal members of the Second Church, disagreeing with Dr. Codman, because he refused to exchange with the liberal members of the Boston Ministers' Association, sold him their pews, withdrew from the Church membership and organized the Third Religious Society (called then the New South Parish). The first meeting was held May 6th, 1813, when the meeting house was planned. At a meeting held August 23rd, the name, "Proprietors of the New South Meeting House," was adopted. The final name became "The Third Religious Society in Dorchester." The new church on Washington Street cost \$4,160 and was dedicated October 6th, 1813. It had pews, a pulpit and galleries which were built on three sides. Deacon Martin led the choir. The Sunday School was started in 1822.

Ministers from Boston preached until the installation of the first pastor, June 25th, 1817. Thirteen ministers have served this people, as follows:

Edmund Richmud, 1817–1833.

Francis Cunningham, 1834–1842.

Richard Pike, 1842–1863.

Thomas G. Mumford, 1864–1872.

Henry G. Spaulding, 1873–1877.

George M. Bodge, 1878-1884.
William I. Lawrance, 1885-1891.
Frederick B. Mott, 1892-1903.
John Haynes Holmes, 1904-1907.
Daniel Roy Freeman, 1907-1910.
Charles W. Casson, 1910-1912.
Ernest S. Meredith, 1912-1916.
Otto Lyding, 1916-

Thus three parishes have arisen in Dorchester, as the channels of that religious life which has come down to our Church from the settlement days.

John Eliot went from his home in Roxbury to Unquity, where he preached to the Indians in 1646 and the following years, giving them the Bible in their language in 1663. Through him Ponkapoag was settled upon them, as a grant for their home, a grant of six thousand acres. Thus was Christianity given to the natives of our colony.

The early Milton settlers, like those of Dorchester, were church-goers. For the first twenty-six years, they crossed the Neponset River, at the Lower Mills, by families, the father and mother riding horseback, while the children took off their shoes and stockings to wade across, putting them on again upon the other side and walking, while their parents rode to the Dorchester Church, at Meeting House Hill, for worship.

In 1656, regular services were held in Unquity. The first meeting house was built at the corner of Adams Street and Churchill's Lane in 1661. The second house of worship was erected in 1671 on the site of Mrs. Blanchard's home,—Centre Street. This was used for fifty-eight years. The third house was completed in 1728. The fourth building, or the present Unitarian Church, was dedicated January 1st, 1788. The Church was organized in 1678, and has continued an unbroken life to the present. The orthodox portion of the

parish, organized as the Congregational Church, grew out of an agitation begun in 1818. The First Unitarian Society withdrew from the First Church July 4th, 1828, but was dissolved after a few years, and the members returned January 20th, 1834. Dr. Gile, the pastor of First Parish, withdrew at that time, with a minority, to another place of worship and established the Second Parish of Milton. Their house of worship was located near the First Church. The religious life of Milton has grown apace, and now the two churches have become seven.

A great event happened on Milton Hill, September 1st, 1771, when George Whitfield, standing under a large elm in front of the Foye house, Captain Glover's home, preached to the largest gathering of people ever assembled in Milton. Thus Methodist preaching was heard in our very midst forty-four years before our Church was founded.

From 1630, Dorchester and Milton have handed down to our Church a religious inheritance which has made an historic setting of unusual advantage.

There has also poured into our Methodist life a stream of patriotic influences with unabated flow, from the beginning of the Dorchester settlement. The acts of devotion to justice and freedom enacted by the town in 1646 and 1664, already cited, were repeated in every crisis during succeeding years. The families of Milton gave their members freely in defense of their town during the King Philip War. The French and Indian War drew heavily upon our colony. Eighteen Milton men served in this struggle. In 1765, John Robinson was instructed by the town to defend the citizens in the time of the Stamp Act riots. Again in 1773, our town fathers voted to place Dorchester in the forefront for the defense of the colonial rights against England's encroachments. It was in our own Milton Lower Mills that September 9th, 1774, the Suffolk Resolves were adopted and from thence taken by Paul Revere to the Continental Congress in Philadelphia for

adoption. These Resolves were defended June 17th, 1775, by the sacrifice of their author, General Joseph Warren, at the Battle of Bunker Hill. During the Revolutionary War, 350 Dorchester men went to the front for some form of service. The names of 171 Milton men are given, who served the colonies in the Revolution. It was on Milton Hill that Thomas Hutchinson lived, who maintained the English side in his convictions, and so left his Milton home, where he was highly esteemed. The town kept his good will, yet remained loyal to the colonies and gave her best men to the War, some of whom, like the Voses, attained distinction in the service.

In Shays' Rebellion, 1787, Dorchester gave 88 men and Milton 15 for the public service.

In the War of 1812, Dorchester contributed Captain John Percival, who gave a valuable service. It was in Dorchester that, from 1840, seven anti-slavery men met and held together, until slavery was abolished. In the Civil War, Dorchester sent to the front one third of her sons over sixteen, or 1,342 out of a population of 10,030. This was 123 in excess of her calls. Nearly every Massachusetts regiment had some Dorchester men. From Milton there were 265 volunteers. The soldiers from both towns were among the best in the army, and bravely gave their lives in large numbers upon the battlefield.

The women joined in large groups, to sew for the soldiers and the hospitals. The churches co-operated in every possible way to make easier the sacrifices involved by the war.

The Spanish War laid claim with an answering response upon our citizens. Milton and Dorchester were found ready to meet the public call which recently came from the Mexican border. We live in the atmosphere of that patriotism which has kept alive our fine spirit from the earliest days. Proud may our Church be for the answer her members have given to the calls of this inheritance. Her fifty-one men in the Civil War service are the guarantee of her patriotism.

Education was counted by our earliest forefathers as second only to religion in importance. "In the establishment of the state without a king, the people, in whom was to rest the sovereign will, should receive the first principles of an education sufficient to enable them to rule and to govern." True to this ideal, our first school was provided for by taxation. Governor William Stoughton before 1646 left money for Dorchester schools in the form of land, which has become a fund to help pay the teachers' salaries. The schools grew in number as population increased. The High School was organized in 1852. From the lowest grade to the High School, education in the public schools has been provided to meet the advancing needs of Dorchester. The same is true of Milton. The site of the first meeting house on Milton Hill was also the site of the first school. From this beginning has arisen the public school, the High School and the Milton Academy, all doing splendid work for the training of the youth. It is a grand custom which has arisen of naming the schools after the men who have fostered education. Mather, Stoughton, Everett, Pierce, Stuart, in Dorchester, Glover, Vose, Wadsworth, in Milton, have associated our public schools with the lives of men who have in the past given themselves to the educational uplift of our city and town. Within this midst and under this influence, our Church has her historic setting.

It may be well here to state the business side of Dorchester and Milton. In the early years, shipping along the harbor and Neponset River assumed an extensive proportion, and has continued to the present. The paper industry grew from its small beginning for about one hundred years in the Lower Mills. James Boies built a paper mill on the Milton side June 29th, 1765. The next paper mill, built July 4th, 1771, maintained itself over eighty-five years, the climax being reached in Tileston and Hollingsworth's Mill, corner of River Street and Central Avenue, now a part of the Baker Company.

The Mason Regulator Company has grown into an extensive industry, located on Adams and Medway Streets.

The grain and coal business at the head of tide-water, at the Lower Mills, has steadily grown up to the present. The early start in the making of water crackers has increased in volume, until two plants in Milton now carry on the business, that on Eliot Street being the original Bent Company.

Chocolate making is our great industry. It was started in 1765 by John Hannan, on the site of the old powder mill. In 1780, James Baker employed Edward Preston to make the article for him. Previously several hands had undertaken the business. In 1789 Nathaniel Blake was placed in charge of a plant in Canada. In 1791, David Vose's paper mill was used. Edmund Baker was associated with his father, James Baker, from 1791 to 1804, when the business was left to him. He increased it, built a new mill in 1806 and a granite one in 1813. In 1818, he took his son Walter in partnership, and retired in 1824. Colonel Walter Baker became a prominent man in town. He died in 1852, leaving the property with Sidney B. Williams, a brother-in-law, Henry L. Pierce assuming charge in 1854, upon Mr. Williams' death. Webb and Twombly started in business in 1843 and continued together until Mr. Josiah Twombly retired in 1861. Josiah Webb continued to make the chocolate up to 1881, when he sold his business to Mr. Pierce. Upon the decease of the latter, the Walter Baker Company passed under a joint ownership and has gained a world-wide name, giving a corresponding reputation to Dorchester and Milton in connection with chocolate manufacture.

The early Dorchester and Milton homes take us into the very heart of our Church inheritance. The first houses were rude shelters. The second generation built houses of oak beams hewn out of trees in the vicinity. The early settlers chose the sturdy oak, so characteristic of the people themselves. The Barnard Capen house, Washington Street,

opposite Melville Avenue (now moved to Milton, near Houghton's Pond), was built between 1630 and 1637, one of the oldest standing houses, and the home of an unbroken line of Capens, who have gone from this house into Dorchester history. One line from this home entered into our Church life, and connected our society and parish with the earliest settlement. A second old house on Norfolk Street housed this line, which took a special prominence in our Methodism, through Benjamin Capen, who with his family lived here. In this little, low-studded roomed house, with rear roof reaching nearly to the ground, was reared a large family. On Thanksgiving Day twenty-three would gather in its dining room. We are grateful for the fine, strong men and women of this old Dorchester home.

On Wellington Hill was the old White house, from which one of our most helpful families of the forties and later years came. The old Milton homes were wonderful in style and the families they housed. The Gooch, Houghton, Wadsworth, Holbrook and Tucker houses were attractive homes of the early days. The Daniel Vose house was the center of patriotic devotion, which meant welcome to marching soldiers, and a vital connection with the Suffolk Resolves. Three of the families in our Church have descended from Mr. Vose. The present Crossman home, on Adams Street, is suggestive of the fine old Milton life.

What men and women have bequeathed to us the benediction of their lives! Richard Mather, the strongest of ministers; William Stoughton, than whom no man filled a larger place in the early settlement; Clapp, a name suggestive of grand service given by deacons in the Church; John Glover and Daniel Vose, sturdiest of Milton settlers; Governors Belcher and Hutchinson, first in civic leadership, and Peter Thacher, a mighty religious light. From the best men in this country have we received our inheritance. William Stoughton said in 1668, "God sifted a nation that he might

send choice grain into this wilderness." Our community and our Church have reaped a great harvest from this sowing.

When our Church was organized in 1816, Boston was a small city of about thirty thousand population. Its principal business was centered around Dock Square. The dry-goods stores were on Hanover Street and Cornhill. The Old South Church was on Washington Street. The residences, surrounded by gardens, were on Tremont Street. Trinity Church was on Summer Street, which was lined with homes and shaded by fine trees. A fringe of houses stood on Beacon Street. North and west of Charles Street was a broad expanse of water. The water front presented a forest of ship masts. The iron and steam age had not come.

Dorchester was a town of fine farms, with a population of about three thousand. The Lower Mills was then one of the largest centers. Our opening chapter may well close with a picture of the Lower Mills in 1816, when our Church was founded. There were less than eight hundred inhabitants in the village on both sides of the Neponset River. Washington Street was called the Upper Road (built in 1655, from Braintree, over Milton Hill, to Grove Hall). The Codman mansion, in its original form, was standing (built by Mr. Thayer, about 1800). On the opposite side of the Upper Road (near the present Fuller Street) was the Lemuel Robinson Tavern (where the "Sons of Liberty" met in August, 1769). In the hollow (the Lower Mills side of the Codman Farm) was a stone house, said to have been built by John Nightingale. Next were the Joshua Pierce and Nightingale houses. The old house near Ruggles Lane was owned by Timothy Field. Next, on the same side, was the house of Anthony Otheman; then came the home of Mr. and Mrs. Benjamin Simmons, next the corresponding house in size. The Ruggles house and factory existed soon after 1816, if not at the time. Nathaniel Ford was the early owner of the Safford house, which probably stood one hundred years ago. Adam Davenport lived on the

site of the William Swan house. Sanford Street was then Davenport Lane. Our first church edifice was in 1816 a carpenter's shop, back of the Davenport house on the Lane.

Richmond Street was then a way. Edmund Baker lived next to the two little houses by our church; then came, on the corner of the way, the old Brewer house. The Unitarians were worshipping in what was Richmond Hall after 1840. The site of our parsonage and beyond was open land, which was used for skating in winter. Washington Street was then the business center. There was a large cotton factory on River Street. All the land west and north of Washington and River Streets was an open field, where cattle roamed. A part was used in winter for skating. The land receded into the swamp and woods beyond (near the point of Cedar Street). As early as 1820, Walter Baker lived in a white house opposite the Harrison house, on Washington Street, and made chocolate there. Ezekiel Holden lived on the site of the Pierce house. Mr. Eleazer J. Bispham started in business at the corner of River Street, about 1825 (the building probably stood in 1816). The old Badlam house must have existed one hundred years ago, also the next one, used later by Dr. Brewer. Men gathered evenings in a small reading room (where the new Talbot store is located) to hear the news of the day. A fire-engine house stood near. There was a store on the opposite corner of River Street from the Badlam house. The house opposite the head of River Street was built in 1822 by Robert P. Tolman, who had a store in the next building. Over this store the Milton bank was organized in 1832. The John Tucker house was built in 1802. Seven years later there was erected the Sukey Briggs house (site of the drug store). Near Miller's Lane was Mr. Walker's house. The Bispham building site was then the home of Eleazer J. Bispham. The Asa Pierce house stood, in 1816, on the site of the Wendemuth building. There was an old tavern just beyond. Some of the buildings, associated with the first things in America,

already noted, were standing. The Walter Baker business had been running thirty-six years. The bridge over the river into Milton was in 1816 very low, near the level of high tide. The Milton side of the Lower Mills was a small, attractive country village, a counterpart of that upon the Dorchester side. The river view, both ways from the bridge, must have been superb.

There were only seven houses on Adams Street, between the Square and the gas house, and nine on the Avenue, from the village to Field's Corner. The only house between Richmond Way and Ashmont was on Leed's (later Newhall's) Farm. The village cemetery was a small God's acre. The site of the Unitarian Church was rough, bushy land. Dorchester Avenue was laid out as the South Boston turnpike, in 1805, eleven years before our Church was founded. The road was a failure for several years, because of the toll-gates at Field's Corner, Washington Village, and near the Boston terminus. At the Lower Mills was a school, a church, a reading room, an engine-house, a few small stores, three or four mills (the chocolate mill doing the largest business) and the homes of the people. The conveyance to Boston was by a stage, which made one trip each day, at the price of one dollar. The land around our church was open, affording Mr. Otheman room for nearly an acre of land about his home.

While there were the rougher elements in those days which occasioned persecution toward our first Church members, yet the people for the most part had built their lives into the community and were of solid character.

Milton, one hundred years ago, was a small community of families, united, God-fearing, church-going people. The population was 1,143. There was one church, five schools, a grist, chocolate, powder, and paper mill, and a shipping industry utilizing seventy-four vessels. Town Meetings were held on the church green. A "Library Society" existed on Brush Hill. The cemetery covered one acre of ground. The

people were largely farmers. The Milton Lower Mills was the center of trade between the interior and the coast, by way of the Neponset River. There was a four-horse stage coach from Boston to Taunton, which passed through the village. The people were simple, contented and industrious.

Our Church has a wonderful historic setting. Dorchester and Milton have bestowed upon us a great inheritance. The Lower Mills has afforded our people a splendid field for ministry.

We shall see by our further study how our First Dorchester Methodist Episcopal Church has in return been a means of blessing to the community and to the larger city.

CHAPTER II

THE FOUNDING OF THE CHURCH

Previous to 1811 there lived in Dorchester Lower Mills a man and his wife who had recently emigrated from England. They were devout Wesleyans. As there were no religious services in this part of the town, they invited their neighbors to attend week-night meetings at their home. Among the number was a sailor boy of seventeen years, in whom this woman became interested. One night he was missing from the meeting and was not seen again for a year.

In 1812 this English woman, upon the death of her husband, moved to Halifax, N.S., where she worked among the prisoners. There she saw the lost sailor boy, who addressed her as mother. She started him again on the road of the Christian life. Soon after this time, she married a Mr. Sabine living in one of the Provinces. Twenty-four years later she returned to Dorchester and lived on Washington Street, north of our church. Mrs. Walter Baker became interested in this family, helping them financially. Mrs. Sabine was doubtless the first Methodist in Dorchester, and by the meetings in her first residence here influenced some of those who a little later founded this Church.

She also deserves special mention for her part in saving one of the most remarkable Methodist preachers this country has produced, the sailor boy, who became Father Taylor, the famous missionary to sailors in Boston.

Jesse Lee preached his first sermon in Boston under the old elm on the Common. This led to further meetings and finally to the organization of the first Methodist Society in Boston in 1792, under Rev. Jeremiah Cosden, in the house of

Samuel Burrill on Sheafe Street. The place of meeting was changed first to the Green Dragon Tavern, then to a chamber opposite the ship yard, now North Street, which was dedicated as a church August 17, 1793, with a Society of forty members. The next house of worship was built on Methodist Alley (now Hanover Avenue) and dedicated by George Pickering May 15, 1796.

Sheafe Street is associated with the conversion of Elizabeth Gould Simmons, and Methodist Alley with that of Anthony Otheman, which makes these places of beginnings of vital connection with the planting of our Church.

The First Methodist Episcopal Church of Dorchester was founded during the latter part of 1816. The Society was listed in the Dorchester History of 1858 as "The Fourth Parish." Later the official name became "The Dorchester First Methodist Episcopal Church." Finally the name as first given above was adopted. The Church was located on its present site, the east side of Washington Street, about one fourth of a mile from the Milton bridge at the Lower Mills.

In 1813 Miss Elizabeth Gould of Dedham married Mr. Benjamin Simmons, with whom she moved to Dorchester and settled in the first house (the half house since moved away) south of the present church.

Mr. Simmons was a Baptist and his wife a Methodist. They joined in worship at the South Congregational (now the Second) Church. In the summer of 1815 Mr. Anthony Otheman bought the next house north of and a short distance from that of Mr. Simmons. With the home went about an acre of land, which included the site of our church.

In this second house were Mr. and Mrs. Otheman, two sons, Bartholomew, twenty-one years old, preaching on the Scituate Circuit, Edward a lad of eight years, and Miss Nancy Freeman.

Mrs. Simmons, Mr. and Mrs. Otheman and Miss Freeman were members of the First Methodist Episcopal Church in

Boston, where they had been converted some years previous to their removal to Dorchester. These Methodists possessed a vital Christian experience which they did not dim by any neglect in worship upon leaving their cherished Church home and going among strangers. It would have been easy for them to have hid their lights under a bushel. But no, they kept their spiritual lights burning brightly by continued devotion and exercise. They regularly attended public worship on the Sabbath and other appointed days at the Second Church, going a mile to be under the ministry of Dr. John Codman, whom they held to be a man of stalwart, sterling quality, strong in convictions and sturdy in speech. These pioneers did not limit their religious duties to this more formal worship, but met for prayer among themselves.

Soon after Mr. Otheman came, he invited the neighbors to his home for religious services. For this purpose he fitted up the large middle room with a reading desk and chairs. The numbers at first were small, but soon increased until the house was frequently filled with the people. The first services were for prayer and testimony and grew steadily in fervor and interest. Here the Class Meeting was formed, which became the nucleus of the Church soon to be organized. In those days of beginnings, the first love feasts were held and proved a genuine bond of Christian love. The watch-night meeting observed at the close of 1816 was one long to be remembered. Rev. Orlando Hinds preached; the Spirit was present in power; many persons were deeply moved; eight were convicted of sin and dated their subsequent conversions from this night. All these kinds of services were held at first on week-day evenings, then after a short time also on Sundays. Mr. Otheman, at first his own leader, soon had the early circuit riders of the day help him in the conduct of the meetings. They were attended with great power. The neighborhood became aware of their fervor and an intense interest resulted. "Some of the community," wrote Edward Othe-

man, "did not appreciate my father's motives, character or acts, nor the spirit, aim and bearing of the new sect. These were maligned, ridiculed, insulted and assaulted, but the heroic band pushed on to final victory."

The fervent, persevering prayers and the settled purpose of the faithful few with their zeal and love for Christ and the souls of men occasioned a growing, spreading interest to hear Methodist preaching. To meet this increasing demand, Mr. Otheman purchased a building used as a carpenter's shop, moved it to the site of the present church edifice and fitted it for a chapel, which was dedicated May 6, 1818. The meetings and preaching services, held for about two years in his own house with growing success, were continued in this chapel, where the marks of Divine favor and grace became greatly multiplied.

Mr. Otheman while in Boston made the acquaintance of the leading circuit riders and ministers of early Methodism. He spared no pains or money to have the best of them preach in his Dorchester home and chapel. Such men as Elijah Hedding, Freeborn Garretson, Enoch Mudge, Timothy Merritt, Daniel Fillmore, Lewis Bates, Lorenzo Dow, Isaac Bonney, George Pickering, Benjamin R. Hoyt, Charles Virgin, Edward Hyde and a host of others brought to our people the gospel message. These were the great men of that day, who went forth as flaming evangelists. Our forefathers caught the flame and received the light from these heralds with their diversity of gifts, illumined by the same Spirit.

One of their number was Freeborn Garretson, who travelled through the middle and southern colonies, calling the preachers to the Christmas Conference of 1784, which organized the Methodist Episcopal Church. This great man wrote in his diary these words, which tell of his visit to our Church in the early days: "At Dorchester, I lodged with a Mr. Otheman, a pious, wealthy gentleman from France, who a few years since removed from Boston to this place. Sometime

previously to his leaving Boston, he had embraced religion and became a member of our Church. After removing to Dorchester he invited preaching at his house. Though but few attended at first and much opposition was excited, so much so that the thoughtless multitude frequently stoned the house, the Lord soon began to work and in a short time a considerable Society was established. Soon after, more room being wanted, Mr. Otheman built a handsome church at his own expense. It was at this house that I preached."

These words of Mr. Garretson give in a nutshell the story, which tells of the founding of our Church and also gives a picture of the work done by our early itinerant preachers. For Mr. Otheman to have secured these men as our first preachers was a great service, which cast an added halo about the beginnings of our Dorchester Methodism.

In the year 1816 Anthony Otheman, supported by Elizabeth Simmons, conducted the first services, formed the first Class Meetings, and instituted the first preaching services, which resulted in the organization of our First Methodist Episcopal Church in Dorchester, ere this year came to a close, one hundred years ago. The Church, well started by 1818, when the people moved into the chapel, had nineteen members. From this beginning has been built through the years our present Church, for whose history we are deeply thankful to our Heavenly Father.

The people united in their Centennial Anniversary to pay their honors to the little band of Methodist pioneers, who laid the foundations.

CHAPTER III

THE GENERAL HISTORY

In 1816, Boston Methodism was represented by 305 members, New England by 11,974 members and 67 preachers, the Methodist Episcopal Church by 214,235 members and 695 preachers. The New England Conference covered six States. The cities, towns, and villages of this territory were connected by means of the circuit system, which was manned by the itinerant preachers.

In the little chapel dedicated May 6, 1818, nineteen members of our Society, the result of two years' labor, gathered for worship. From this nucleus has grown the Church of one hundred years. That early company consisted of strong, sturdy characters. Those men and women had been soundly converted. They were trained in the doctrines of Methodism, and gave a true testimony of their faith in Jesus Christ. The new sect met the test of persecution. They were not cordially received by many in the community. They were opposed, maligned and assaulted. Noisy disorders, the breaking of windows, the throwing of offensive missiles at the members, disturbing the teams of worshippers, calling after the people with insulting words; these were some of the trials of the little band. They were not disconcerted, but rather heartened in their faith, hope and love. They cultivated the oak-like qualities of character and became heroes and heroines of our early Methodism. Most of this company were women. Two men, Andrew Sampson and Benjamin Capen, took turns in guarding the door against intruders, while the women conducted the meetings with song, prayer and testimony. The brothers also took their part in the service, as each relieved the other of guard duty.

Persecution, after a few years, gave way to triumph and the new Church met with a growing success.

In eleven years the original nineteen became eighty-eight, who with the families making up the congregation outgrew the first meeting house, so that a new and larger one was demanded. This second church was dedicated September 24, 1829. At the newly built altar the people worshipped and grew in grace and numbers. Their influence in the village steadily increased. In 1840, there were 129 members.

The quarter-century mark of our Church was reached in 1841. In twenty-five years we had grown to be a Society of 173 members. At this time, the New England Conference numbered 16,100 members with 170 preachers. The Methodist Episcopal Church had 852,918 members and 3,587 travelling preachers. Theological education for ministers was being advocated for the first time, and anti-slavery agitation with temperance reform was becoming prominent. Rev. Laroy Sunderland, our pastor in 1824, was a leader in all these lines. The Missionary Society of the Church had grown from 1819 to be a large force for the salvation of the world. The Sunday School Union had been organized twelve years.

In 1842, the Jubilee of Boston Methodism occurred. The original Society, organized July 13, 1792, in Samuel Burrill's house on Sheafe Street, Boston, had so grown as to make possible the building of the first meeting house in Methodist Alley in 1796; Bromfield Street Church in 1806; our first church edifice in 1818; Bennett Street Church in 1828; our Dorchester second house of worship in 1829; Church Street Church in 1834; North Russell Street Church in 1837; South Boston Church in 1836, and East Boston Church in 1842. Our Dorchester First Church was the third Church of Boston in the order of foundation.

Our quarter Centennial was observed by a revival, in which from one to two hundred were converted and the member-

ship of 173 in 1841 became 331 the following year. Strong men in the community added their support to the Church, which greatly influenced the work for the succeeding years.

In 1844, American Methodism divided on the slavery question, the Church South seceding into an independent branch. The membership of 1,171,356 in 1844 was reduced to 1,139,587 in 1845, and 644,299 in 1846. The Methodists of the New England Conference decreased from 16,100 to 12,984. Our Church membership was 285 in 1844, 204 in 1845, and 161 in 1850. This was a decline from the high-water mark of 1842. Yet this number comprised strong men and women.

In 1860, the Dorchester Church had 100 members. In 1857, a division occurred in the Society, on account of a difference between the pastor, John T. Pettee, and the Official Board on questions of administration. A large part of the congregation followed Mr. Pettee to American Hall, on Sanford Street, where he held services for several years. The small membership of our Church at this period was due to the disaffection here stated. The congregation was gradually restored through the tact and good spirit of the succeeding ministers and the cordial welcome given by the people. The final reunion occurred under Mr. Rogers, who overcame the difficulty by his kindness. The Civil War, with the spirit of patriotism it called forth, was another force which bound our people together.

In 1866, our Church was fifty years old. The Semicentennial was observed under the leadership of Charles S. Rogers. Public addresses and sermons were given. The Church numbered 112 members and four probationers. We had a property valued at \$9,500, a Sunday School with 152 scholars and twenty-eight teachers. The New England Conference, comprising a large part of Massachusetts, had 18,892 members. In the Church there were 871,113 members, 161,071 probationers, and 7,576 preachers. Methodism possessed 10,462 churches, valued at \$29,594,004 and 3,314

parsonages, valued at \$4,420,958. The Church contributed for missions \$671,090; the Dorchester Church giving \$100. There were 14,045 Sunday Schools; 162,191 officers and teachers and 980,622 scholars. The year 1866 marked the Centennial of American Methodism. In observance of this event, the whole Church was called upon for a great offering in behalf of our educational institutions; the result being an added equipment and endowment for our universities and colleges. Our Church gave for Centenary purposes \$784, a good offering for that time.

The growth of our Church during the last fifty years has been very marked. In 1870, we had 152 members and eighteen probationers, also 226 scholars in the Sunday School. In 1874, we closed our Church work and worship in the second edifice. For forty-six years it had housed our people and witnessed wonderful events. In December, 1874, our people held their first service in the vestry of the third church, and occupied the auditorium in September, 1875. Our membership at this time marking the close of the third period of our history (the life within the different churches making the divisions of time) was 181 and four probationers. We had 210 scholars in the Sunday School. In 1880, we were a Church of 204 members and nine probationers, having a Church property of \$41,000 and a Sunday School of 321 scholars. In 1884, the Centennial of the organization of the Methodist Episcopal Church was observed with public services throughout the country.

February 28, 1886, we celebrated the freedom of our Church from debt by a Jubilee of great joy for the people. Our Trustees secured a parsonage for \$5,000 in 1888.

In 1890, ours was a Church of 334 members and 51 probationers. This meant a net gain of 130 members and 42 probationers in ten years. The Watkins and Holway revivals made possible this increase. The Sunday School numbered 314 scholars. The Holway Chapter of the Epworth League

was organized in 1889 out of the Young People's League, — which had existed two years.

The Seventy-Fifth Anniversary of the Church was observed in 1891, with a sermon by Raymond F. Holway, the pastor, in which he emphasized the fact that ours had always been a spiritual, social and benevolent Church. Professor Marcus D. Buell preached at the evening service of the same day. A banquet was given the following Monday evening, with addresses and a musical entertainment.

At this three-quarter century mark, we had 354 members and 46 probationers; a Sunday School of 352 scholars, with forty officers and teachers; a church valued at \$40,000 and a parsonage worth \$5,000. The New England Conference numbered 37,462 members, 4,411 probationers, and 282 ministers. In the Methodist Episcopal Church there were 2,632,543 members and 13,799 preachers.

The Eightieth Anniversary was observed in November and December, 1896, with a week of services. Bishop Randolph S. Foster preached the first Sabbath morning, bringing helpful lessons from the eighty years. Dr. David H. Ela preached in the evening on 1 Cor. 3 : 21, "All things are yours." During the week, Revs. William I. Haven, Charles F. Rice, Willard T. Perrin, and Frederick N. Upham preached. Sunday, December 6, Bishop Willard F. Mallalieu preached in the morning and Dr. Joseph H. Mansfield in the evening. A banquet was held Monday night.

The following original hymn was sung at the Anniversary, to the tune Boylston:

"Just eighty years ago
This Church was planted here,
By earnest men, who sought to sow
The seeds of Gospel cheer.

God prospered seed and sower;
Our works have grown apace,

And when heaven called a member hence,
Earth tried to fill the place.

Many tried and loyal souls
Have wrought their life work here,
And pastors sent the appointed way,
Were held by us most dear.

God send us years of peace,
And power send from on high,
Till pastor, people, all have gained
The home beyond the sky."

In 1900, our Church numbered 375 members, forty-five probationers and 425 Sunday School scholars. Our property was valued at \$45,000.

The Ninetieth Anniversary of our Church was observed November 18, 1906. Raymond F. Holway and George A. Phinney preached the sermons. An attractive calendar, with the pictures of the second and third church edifices on the front page, recorded the event.

In 1910, we had 410 members and thirty-five probationers, with a Sunday School of 571 scholars.

We came to our Centennial year, 1916, with 481 members and 47 probationers. Our Sunday School numbered 510, our Epworth League 60, and our Junior League 68. Our Church was valued at \$40,000, and parsonage at \$4,500. This year the New England Conference numbered 48,058 members with 4,053 probationers. The Methodist Episcopal Church had a membership of 4,033,123.

* This year was the Centennial Anniversary of Bishop Asbury's death, which was fittingly observed throughout the Church. The General Conference at Saratoga voted to take steps toward the union of our Methodism, North and South. This marked a great step in the progress of Methodism. It was a most favoring coincidence that our Centennial Anniversary came in such an important year.

The history of our Church for one hundred years is set against the background of our community life during the same period of time. The one is given significance and interest by the other.

In our opening chapter, there was given an idea of what the Lower Mills was in 1816, the year in which our Church history began. A corresponding picture drawn thirteen years later, 1829, when our people moved from their first little chapel into their second church, will be of profit.

Up to this time two churches had ministered to the people. The Third Religious Society had done splendid work for sixteen years. Our Methodist Church had labored for thirteen years. This year a third Church came into being. March 11, 1829, eight men and twenty women organized the Village Congregational Church. There were about fifty families connected with the enterprise. The Sunday School was organized July 27, the same year, with Deacon Porter as superintendent, eleven teachers and forty scholars. Mr. and Mrs. William Tucker, and John A. Tucker were among the leading members. Dr. John Codman fathered the new flock. The following pastors have served the Village Parish:

- David Sanford, 1830–1838.
- Daniel Butler, 1838–1845.
- David Dyer, 1845–1852.
- Daniel T. Noyes, 1853–1855.
- Theodore T. Munger, 1856–1860.
- Edmund S. Potter, 1861–1863.
- A. Judson Rich, 1864–1866.
- Henry M. Tenney, 1868–1870.
- William B. Clarke, 1871–1873.
- Philander Thurston, 1875–1880.
- Solomon P. Fay, 1880–1889.
- G. Wolcott Brooks, 1890–1915.
- Philip King, 1915–

This Church has grown to be a great source of spiritual blessing during the last eighty-seven years. Five Churches had at this time been planted in Dorchester.

There were eight hundred fifty inhabitants in the Dorchester and Milton village. Steam, electric, and even horse-cars had not appeared, except the horse railroad built in 1826 between the granite quarries of Quincy and the Neponset River. The stage coach, making one trip a day, carried the people to Boston. The fare each way was fifty cents.

Adams Street, Milton, beginning with the Rising Sun Tavern, contained the residences of Louis Vose, Benjamin Crehore, Jesse Pierce, James Campbell, Lemuel Sumner, and General Gill on the one side, and on the other the Vose and Safford mansions, the Babcock Tavern, and several shops and stores. High Street was then the Back Lane, lined by four dwellings, three barns, and Mr. Campbell's shop. Along the river were wharves and shops. Mr. Sanderson owned the Ware property. The old Preston Mill, by the wharf, was a center of busy life. There were two houses, a woolen factory, dry house, chocolate mill, paper mill, shop, barn, and John Talbot's store in Baker's Court. The old hotel came next, located a little south of its later position. The Wendemuth Block was a smaller and simpler building, in those days. There were seven houses on Adams Street between the Square and the gas house; Cedar Grove Cemetery did not exist.

Our first Church was moved this year to Adams Street (now numbered 883.) Nine houses and a storehouse had been built on Dorchester Avenue between the village and Field's Corner. The village cemetery on the Avenue was in 1829 the resting-place of some among our early members and one of our ministers, Samuel G. Atkins. Ashmont Street was an old cart-path. The streets now starting from the Avenue were then open country. The E. J. Bispham house, built in 1809, was occupied by Elisha Ford. The John A.

Tucker house was built just prior to 1800. Two large trees in front of his house were cut down to make room for his harness shop and stores, which were added to the original building.

There were thirty residences on Washington Street between the bridge and Codman Hill. This was the business street, as shown by the location upon it of two engine-houses, a hatter's shop, a blacksmith shop, a storehouse, a hardware and apothecary shop, two chaise factories, a paint shop, and a boot and shoe shop. Adjoining the apothecary store of Dr. Brewer was a reading room, later used as a public library. Once there met here the Social Library Association, which was discontinued at the formation of the Dorchester and Milton circulating library.

In front of the reading room was a building, in which was kept the Amazon fire engine of the bucket style. This was the first fire engine in Dorchester, dating back to 1792. After the Ruggles fire, December 31, 1834, it was located opposite the Methodist church, and called Mechanic No. 6.

The house later occupied by Dr. George A. Bragdon was at this time the meeting-house of the Third Religious Society, dedicated October 10, 1813. The site of Mr. Swan's house on the corner of Sanford Street was then a vacant lot. An open cellar marked the spot where Mrs. Mary Davenport's house had been destroyed by fire, July 2, 1828.

The Baker mansion with three small houses, all next to the street, were on one side of our church, and the home of Anthony Otheman on the other, Mr. Otheman still living in the village. The Ruggles factory and house were opposite the church. The Codman mansion was occupied by Dr. John Codman. On River Street, naturally beautiful, skirting the bank of the Neponset River, there were fourteen unpretentious houses, among them Messrs. Stephen Badlam's, Edward Crehore's (later Littlefield's), Charles Tileston's, Hon. Joseph Wiswell's, Dr. John P. Spooner's, four belonging

to Thomas Crehore, — two of them southwest of the church and two opposite; S. Warren Johnson's; three houses in the "Factory Block," and Deacon Joel Capen's; also a card factory; the Dorchester School House, famous in the village; a store, two cotton factories (one on the site of a later paper mill, the other on that of the starch factory). River Street was then called the "Lane." People went "up or down the Lane," in travelling between Mattapan and the Lower Mills. Central Avenue and the spanning bridge had not been built. Forest Hill Avenue, with its shade trees, was not in existence. There was no Temple Street headed by the church and engine-house, standing for the guardianship of men and their homes, and lined by houses and halls. Its receding lines of dwellings, studded in the rear by manufactories, whose products serve the kitchen, deck the halls, and grace the parlors in the land, were not then. "Neither was Sanford nor Cedar Streets, teeming with their young, busy life, in that panorama." Between Washington Street on the east and the line of Cedar Street on the west, there were then "only a hay field and cow-pasture, retreating into wooded, bushy and tangled swamp." Nearly the entire population of Dorchester and Milton have been born since that year. Only two persons (Mrs. Mary Whittemore and Mrs. Mary Crossman), in our Church lived as early as 1829. The men and women who made up the life of those early days have passed on to their eternal abodes. Their works, with the memory of their lives, are our inspiration today. Great indeed is this double benediction.

We pass on to the period between 1840 and 1846 for the next picture of Dorchester and Milton Lower Mills. Our Church was at this time a quarter of a century old.

The Unitarian church on Richmond Street was built in 1839 and '40, at which time Rev. Francis Cunningham was the minister. At the dedication, October 28, 1840, these words were sung,

"And will the great eternal God
On earth establish His abode?
And will He from His radiant throne
Avow our temple as His own?

These walls, we to Thine honor raise,
Long may they echo to Thy praise;
And Thou, descending, fill the place
With choicest tokens of Thy grace.

Great King of Glory, come
And with Thy favor crown
This temple as Thy own,
This people as Thine own."

Miss Anna Stone, Boston's greatest singer of that day, took part in the service.

Before 1840, this Society worshipped in their first edifice on Washington Street, afterward named Richmond Hall in honor of Dr. Richmond, the first pastor.

During 1840 a flag-pole was erected in the Square and a large flag purchased. Both political parties joined in this work at the time of great political heat. These words were attached to the pole,

"Bound to no party's arbitrary sway,
We are with truth where'er she leads the way."

The old pump in the Square supplied all the houses in the neighborhood with water. At the foot of the hill near the engine-house was a watering place for horses and cattle. The river below the dam was full of fish in those days, and large quantities were caught by dip-nets and the line. In 1840, in Harrison Log Cabin times, Whig meetings were held in an unoccupied barn on River Street belonging to the Joel Capen heirs. Delegations from the surrounding towns came with banners and music. Preston's Wharf, occupied by Josiah Webb, supplied the village with wood and coal. Oxen and horses carted the coal to the cotton

factory and the paper mills. Humphrey and Talbot kept grain in part of the Preston store (formerly standing on Lewis' Wharf, Boston). In the early forties a very hard thunderstorm occurred, in which the lightning struck several places in the village, notably slivering an oak tree into kindling wood, which stood in Whitney's woods near Adams Street.

Vose's woods was visited by a tribe of Indians during this period, who remained four or five weeks each year. Here, John Eliot preached to the Indians in the early days of the colony. This grove was used for village picnics, which were of unusual interest. In 1842 or '43 the Martha Washington Temperance Society of Dorchester held a great picnic. In the Washingtonian movement, temperance meetings were often held in the Village Church, followed by processions of school children marching with music and banners to Vose's Grove, where they had a collation. Mr. Sarell J. Willis was among the boys of twelve years of age who carried banners upon these occasions.

The Dorchester and Milton village presented in the early forties a picture full of interest and attractiveness. Beginning at the junction of Canton and Randolph Avenues, there first appeared the "Rising Sun Tavern," which has not changed much from that time. The Vose house came next; William Crehore, a gilder, of piano fame, lived just below. Col. Jesse Pierce, father of Henry L. and Edward L. Pierce, occupied the "Mellus" Estate, now the "Melleys' Estate." The Campbell house came next. The house of Lemuel Sumner stood above the Crossman stable. The Collins Estate, on the site of the Everett market, was used as a home and wheelwright shop by John Collins. In the Plummer Building, erected in the forties on the site of Holden's store, known as the "Johnson Estate," were the drug store kept by Dean Swift and the store of Spencer Johnson. This was in earlier days the site of General Gills' house.

The street at the railroad crossing was fourteen feet lower

than in later years, so that teams could go by an easy grade to the river.

The site of the Webb Mill was Jason Kennedy's grain store, in the rear of which was the "Red Mill" for grinding redwood and dogwood for dyes.

The Ware Mill is the place where Webb and Twombly began the manufacture of chocolate in 1843. Across the lot was Dr. Ware's house, then the Knight's blacksmith shop. Above was Henry Durell's (Sr.) West India Goods and Grocery Store, now the Babcock Grain Store. In 1846, the adjacent property was used as the post office and residence of Deacon Nathan C. Martin, the village postmaster. Daniel Vose's family, and, later, Nathaniel F. Safford, owned the next building; moved to this site from the upper corner of the land now occupied by the Associates Building. On the front of this building was placed the tablet which commemorated the passing of the "Suffolk Resolves." The Daniel Vose mansion stood on the Associates Building site until it was burned in 1861. A store building extended from this site to the wharf. Charles Churchill was a picturesque figure as he passed to and from his office. Edwin Breck's paint shop and the Stanley house, occupied by Mr. Samuel Everett, were near the railroad station. The Swift mansion was near the river crossing.

Milton had in those days some celebrated characters. Edward Curtis of the Back Lane, a radical prohibition pioneer; Dean and William Swift; Deacon Martin; Jason Kennedy, and William Glover, the last named a watchmaker, whose shop was on the site of the present railroad station.

Coming across the bridge, much smaller and lower than now, one first saw the old bridge house, located two or three steps above the landing. Here was carried on a fish market by Robert Cook. Dolly Varden's ice-cream parlor was also located in this place. The site of the Baker Mill was occupied in 1846 by John Talbot's grocery store, the paper mill, grist

mill, and the old Stone Mill. This last famous building, associated with the German Sweet Chocolate manufacture, was burned in 1848 and replaced in 1849. William Munroe, the celebrated horse trader, had a stable close by. Near here was the old brick lock-up. On the site of the Forbes Mill stood the Dunmore Estate,—the Dunmore house and stable of Charles and Archibald Dunmore, who ran the stage to Boston. The Leeds house was near this estate. Next came the old tavern, conducted by Minot Thayer, Sr., and in a separate building was a public hall, which the Catholics used for many years. The Wendemuth house extended far out into the street, protected by a large boulder.

Opposite the tavern, next to the bridge, was the "Old Fountain Engine-House." The College house and two small Preston houses came next. The large Preston house was used as a residence and Mrs. Kendall's dry-goods store. Back of this building down the wharf was the original John Preston chocolate mill. Across the lane to the wharf was the West India Store of Deputy Marshall and Mrs. Marshall's millinery shop. The Cranes owned the next property; then came the Rueben Swan meal store.

The Walter Baker & Co. reading room, opposite the Pierce Mill, was then the Bussey store. The old Preston house stood on the corner of Adams Street and Dorchester Avenue. In front of this was the old town pump. Charles Brock's stable occupied a near-by site. Here there was a turntable for the dummy engine then in use. The Briggs mansion was on the opposite corner of Dorchester Avenue. For many years this was occupied by Eleazer J. Bispham, a courtly, affable gentleman of the early days. The Bispham-Walker property was opposite on Washington Street. At the lower corner of the present Miller's Lane stood Deacon Henry Crane's blacksmith shop. John Talbot, Sr., in earlier days lived opposite. Adjoining this house was the house of John Tucker, the harnessmaker, in the rear of which William

Tucker manufactured the two-wheel chaise, a common vehicle of that day. The opposite side of the street was the site of the Charles Tileston tin shop and the Joseph Wiswell tailor shop. The present Talbot storehouse, once used for a sand-paper factory, was in the forties used as Dr. Darius Brewer's variety store and pharmacy. Directly opposite was the Tolman building, the upper part being then occupied by the Dorchester and Milton Bank. The early robbery made this bank more famous as a historic spot. The Badlam house was at the corner of River Street. Adjoining this stood the Crehore mansion, in the rear of which cards were manufactured. This factory was destroyed by fire in November, 1846. Next was the little schoolhouse. It was a small building, and when replaced by the larger building was sold at auction to John Preston for \$125.00 in behalf of Mr. Crehore. The schoolhouse was moved on to Mr. Crehore's land and made into a store, which was occupied by William Bowman, Joel Wilson, John Kendrick, and John Karle, in succession. Next on Washington Street was the Cox antique lean-to house, known at an early day as the Leach house. The Henry L. Pierce mansion was in 1846 owned and occupied by Ezekiel Holden, who kept a shoe store in the north corner. He played the violin at the Village Church. The land now used for the Harrison house and parsonage was then the meeting ground of circuses and a skating place in winter. Later the Catholics secured it and partially built a stone church, which was blown up July 4, 1852. George Haynes was the next owner of this lot.

Across the street was the George Haynes shop, before 1835 used by Walter Baker as a bake shop. The site of the present library building was Dr. Brewer's mansion and gardens. The double house on the corner of Churchill's Place was, before 1840, Dr. Richmond's church. Afterward the building was changed into a tenement house, with two stores underneath and Richmond Hall above. R. Wendemuth

used one side as a shoe store and his home, the other was a grocery and provision store. Abraham Lincoln spoke in this hall in Sept., 1848. The next was a small house set back from the street, the home of John Talbot; later of his son, John C. Talbot. The corner lot at the head of Sanford Street had upon it the cellar of the old Davenport house, burned in 1828. Asaph Churchill later built his home on this site.

On the upper side of Richmond Street, corner of Washington Street (Richmond Street was narrower then) was the old Brewer house, later moved to River Street. Then came the Edmund Baker mansion, later occupied by Edmund J. Baker (now on Avondale Court) standing next to the sidewalk. It was a comfortable home in those days. The next house stood as at present. That next to the church was nearly double the present length, and is sacred to the memory of such people as Mr. and Mrs. Benjamin Simmons, the Misses Lake, Miss Sarah Baker, and Father John Warren. One or two of our pastors lived in one part of this house in the forties. On the other side of the church stood the Samuel Bridge house. Mr. Bridge was an employee of Dr. Brewer, an honest man to the last half cent; a representative of the old school. George Oliver owned the next house, and later William Fairfield. The site of these two houses was the land of Anthony Otheman, who lived here from 1815 to 1831.

Below, was the house of Uncle Benjamin Adams, a gentleman respected by all. Then the Leonard Everett house, still owned by the Everett descendants. This house formerly stood on Milton Hill, the property of the Forbes family. The old gambrel-roof house was the home of William Fields, who, rain or shine, attended with umbrella in hand, every funeral within five miles. On the corner of Sanford Street was the Safford house, in which Mr. Safford entertained Abraham Lincoln during his visit in 1848. On the corner of the present Grant Place was the Unitarian parsonage, in which Rev. Richard Pike lived several years. On the other corner stood

the varnish shop, and back down the lane the other buildings of the E. H. R. Ruggles extensive furniture factory. Next on Washington Street was the home of Mr. Ruggles, who boarded his apprentices. The Nightingale house and Joshua Pierce home came next. In the hollow were two stone houses, objects of much interest in the forties.

Forest Hill Avenue had been cut through and on it were located a few houses, such as that at the corner of Sanford Street, occupied by Thomas C. Pierce and Mark Staples, and near by the home of Zenas White (now that of Mrs. Mary Whittemore). The houses of Frank Temple and John Robie, with two others, stood on Temple Street, the latter facing Sanford Street.

Beyond, toward Mattapan, was open country, largely as in 1829. On Adams Street, Josiah Webb lived in the first house on the right from the Square, and later Charles Brock. Reuben Swan owned the next house. Edwin Marsh had a private school below this house, which was later used by the town as an intermediate school. The building was moved in the fifties to the rear of the present parsonage on Washington Street. The Bussey store stood next to the Preston house. The Brock and Crane stable was the site of the Fountain Fire Engine House; then came two small Baker houses, back of which was a peat meadow.

Aside from these notations, the Lower Mills appeared largely as it did in 1829. The early conveyance to Boston was by stage, which made one trip each day. One hundred years ago the round trip fare was one dollar; in 1830 it was seventy-five cents; a few years later it was reduced to fifty cents. The Dunmore stages made two trips per day, calling for passengers at their homes, by orders left at the Village Tavern. In Boston, the order slates were kept at Wildes Hotel, 11 Elm Street, and the Washington Coffee House, corner of Washington and Milk Streets.

Horse cars began to run from Field's Corner to Boston,

November 27, 1856. Commencing June 29, 1857, a coach ran from the Lower Mills to Centre Street every hour, to connect with the cars. The fare to the city was fifteen cents. The first horse car from the Lower Mills to Boston ran June 1, 1859. The cars were double-deckers, with a spiral staircase at the end of the car. The Boston terminus of the road was the corner of Broad and State Street.

The steam railroad was successfully opposed by Dorchester in 1842, under the leading of Col. Walter Baker, but in 1844 this opposition was resisted, and two steam roads, with branch tracks, were authorized and built. In 1847, the Dorchester and Milton Branch of the Old Colony Railroad was completed, with stations at the Lower Mills and Mattapan. From this beginning have occurred the changes which have since marked the Milton side of the Lower Mills.

Our Church was fifty years old in 1866, the half-way mark of her history. A description of the Lower Mills as it then looked is appropriate.

Our starting point is Washington Street, on which the church has stood through the century.

The Codman mansion was at this time a private school. Dr. Codman's room remained as he left it. The stone house in the hollow was occupied by foreigners. The Joshua Pierce house was the home of his widow and crippled daughter. Tenants lived in the Nightingale home, the family having moved away. Above, lived Master Isaac Swan, the village teacher for twenty-seven years. The son of E. H. R. Ruggles lived in the next house. An old house stood next, associated with Mr. Cushing and Mr. Chandler. Then came the E. H. R. Ruggles' home and his furniture shops, in what is now Grant Place. Many of the older men in our Church had learned their trade of Mr. Ruggles. At one time he had thirty-two apprentices, all boarding in his home. Henry Crane owned the old Unitarian parsonage, opposite the church. The Nathaniel Safford house was occupied by Edward Everett

Hale, one of whose children was born there. Reuben Swan lived in the Asaph Churchill home at the head of Sanford Street. John Talbot's house was next. This was replaced later by a new residence, built by Dr. Green. Richmond Hall was in the sixties a double house, as at present. The parsonage of our Church was built at this period by George Haynes for Mr. Mumford, the Unitarian minister, who had just begun his ministry in Dorchester. This house was later occupied by Mr. Davis, then Abram D. Merrill's son, a business man, and afterward by the village druggist, Mr. Brooks. Our ministers began to live here in 1881.

The present Harrison house was remade from the old River Street School House in 1856, owned by George Haynes and occupied by his daughter and Richard Harrison; the latter afterward bought it. Henry L. Pierce and his mother lived in the next house, which is known as the Pierce House, because of his interest in it and work for the community. Much Methodist literature and many copies of *Zion's Herald* were found in the attic, upon Mr. Pierce's death.

Charles Tileston carried on the tin shop at the River Street corner, in a block built by him soon after 1850. Tenants occupied the Badlam house, an old and unattractive building, in the sixties. It was finally torn down. Dr. Brewer had a store in the next building, the present Talbot storehouse. Robert Hall's market was in the old Wiswell tailor shop. Below was Henry Crane's stable, with the blacksmith shop underneath. The Angier and Bispham houses were next in order. The old Wendemuth Block was still standing. The new Wendemuth Block was erected in 1869. Mrs. Kendall moved her dry-goods store here from across the street. In this block, Mr. King began his jeweller's business, which has continued to the present time, a period of forty-seven years. The drug store was kept by Mr. Brooks. Mr. Huckins (son-in-law of Minot Thayer) kept the Village Hotel. Here was the Washington Hall, where much of the social life of the

village was enjoyed. The Leeds and Dunmore houses were beyond, also the old houses owned by Edmund J. Baker. The stone mill stood in the Court, where our men and women worked in the early days, as well as now in the newer mills.

The chocolate business of the Lower Mills has a history older than that of our Methodist Society. Our people have depended much upon this business. Nearby was the building in which Mr. Freeman cleaned sheep skins. The house on the corner of the bridge was at this time the place of a second-hand furniture store. Mr. O'Callaghan, a tailor, occupied the house on the bridge. Over the bridge was the Josiah Webb Mill. (Mr. Twombly withdrew from the partnership of former years in 1861.) A jewelry store occupied the head of Eliot Street. (This street did not exist then.) Arthur Sharp and Charles H. Daniels had occupied this building. Johnson's shoe store, the jewelry store of Alexander Hobbs, and Nye's drug store were in the building at the corner of High Street, which then turned into Adams Street as Eliot Street does now. George Everett's store came next. The Sumner house was above this (now located in the Grove). Above came the Campbell house (later owned by Rufus L. Chapman, — now owned by M. A. Morgan). The Melley house appeared as in the forties. The Crehore house stood next and above was the Vose house (both of which have been torn down). The Tavern was on the corner still, telling the story of long years of history. Some of our Methodists began housekeeping here.

The Swift residence, on the opposite side of the street, was for years occupied by George W. Nickerson. It is now the home of Mrs. Mary A. Crossman and family. Mr. Swift's hat shop stood next below, now a small white house. Then came the Stanley house, occupied by Samuel Everett and Mr. Webster, both of whom married daughters of Mr. Stanley. The house was once the Babcock Tavern. Next stood the Chapman paint shop (formerly Clapp's shop). Edmund J.

Baker's office and a millinery store were in a low building on the site of Associates Building. The Safford house, then as now, inspired the citizens by its record of patriotic deeds, as well too the English elms in front. Below this was the railroad station, now replaced at a new site by the modern building and surroundings.

In 1847, after much opposition, the railway had been built, greatly changing the Lower Mills, especially at this point, where later on the building of the bridge caused the elevation of the street fourteen feet.

In 1866, Deacon Martin's building stood next, in which were the village post office, the millinery store, and library; the last kept by Margaret Beal of our Church, a much respected woman. The Babcock grain store was then John Durell's grocery store. Old Dr. Ware's place was occupied in the sixties by members of the Ware family. Mr. H. Clifford Gallagher lived in the Ware residence from 1884 to 1893.

On the Dorchester end of the bridge was the grocery store of Henry Durell, Jr., later owned by Joseph E. Hall. Next came a bake shop, then the Preston building. Mrs. Kendall was on this side of the Square until 1869. The Marshall building (the old Crane house of 1846) stood next, as a family residence and a furnishing store. On the corner (site of the Pierce Mill) was a long tenement house. The Prestons had formerly lived in one of these tenements.

On the corner of Dorchester Avenue was a store, for some time occupied by Joseph E. Hall. The Eleazer J. Bispham house was on the opposite corner. The Frost home came next on the right, going up Washington Street. Above was the Tucker harness shop, where in the forties the seven anti-slavery voters met, one of whom was Michael Whittemore. John Moulton's grocery store was in the old Tolman building. Later Furness and Twombly occupied it for their store. Mr. Robert Tolman was then in the Blue Hill Bank, with Mr. Eleazer J. Bispham, the cashier (in the second story of the

Tolman Building). A second robbery occurred in this Bank in 1867. Mr. Tolman occupied the house by this building, which is now standing.

George Haynes' tin shop came next. Here Richard Harrison and Samuel Templeman worked several years. Mr. Haynes and his son lived in the next two houses. The Brewer mansion was on the corner (now on Richmond Street). On the other corner above was the old Brewer house (now on River Street and occupied by Mrs. Weis). The Edmund J. Baker house stood near the sidewalk, also the two houses next to the church. The second edifice of our Church stood next, closing the last part of its wonderful history of forty-six years. The Bridge house was purchased at this time by Michael Whittemore, and has since been in the possession of his family.

The Fairfield house stood next. Below was the home of Benjamin Adams, whose son, Elijah, was brought from the front in the Civil War and buried from our church.

The Everett house was occupied until recently by Miss Nellie Everett, one of the last of the old residents living on Washington Street. As late as 1866, almost every house from the Square to Codman Hill was owned and occupied by the families living in them. The residential character of this street has suffered a marked change by the entrance of absentee ownership. Below the Everett house stood the Talbot house; next an old home where Mother Sabine lived. There were three houses below, which Mr. Ruggles had built. Ruggles Place was named in honor of Mr. Ruggles.

On Adams Street, below the Baker Mill, were then located the Brock, Whalen, Swan, and Collins houses; Ira Greeley lived in the last one. Then came that occupied by Andrew Coon at the present time. There were no other buildings on this side of the street until one reached the James Pope house. Mr. Pope later built most of the residences on this street. Below were the houses of Mr. Pope, Frank Swan, and J.

Henry Pierce. The Preston house was on the opposite side of the Street. One returned toward the Square by open land until one reached the houses of George Estey, John A. Tucker, George Pope, Elbridge Packard, William Swan, the two yellow Baker houses, the Bussey house and Kendrick's grocery store.

On Dorchester Avenue was a stable, then the horse-car barn, next three Baker houses. Richmond Street east of the Avenue was pasture land, owned by Mr. Baker; west of the Avenue, it was lined on one side by the Unitarian Church and Luther Moulton's house (the Baynton family living in one part). On the other side of the street were three houses.

On the left side of the Avenue, after the Bispham house, stood Henry Durell's house, then two cottages owned respectively by William Tucker and Mr. Smith. The Walter Baker Storehouses came next.

On Sanford Street was Manley Cain's house, Mrs. Clark's home, the Goward house, and a few others near by. On Forest Hill Avenue (Morton Street) were the Whittemore home, the Hutchinson furniture shops and houses. Near River Street were the homes of John K. Wight and Dr. Spooner. On River Street stood the Stoughton School, the Wiswell house, with its large square hall, the Crehore house, and the Tileston and Hollingsworth paper mill.

During the sixties there were no houses in Milton in the vicinity of the present Central Avenue bridge.

On Forest Hill Avenue, north of Sanford Street, were the houses of John Hibbard, James Packard, Mrs. Patterson, and Mrs. Burgess. Last came the house of James Black, the engineer of the Ruggles factory. Opposite this was the little house occupied by Christopher Karcher.

The parsonage of the Village Church, on the corner of Sanford Street, was occupied by Rev. Samuel Dyer.

On Temple Street were the houses of William F. Temple, John Robie and William Spargo. Beyond this street was open country.

On the site of the three-story block (near the corner of Forest Hill Avenue and Sanford Street) was a factory once used by Nathaniel Ford and later by Knapp and Pierce. Manley Cain was in business here until he moved to Temple Street. A cotton mill had stood near the Ruggles factory.

During the last fifty years there has arisen the modern community of Dorchester and Milton Lower Mills. Washington Street has maintained largely the appearance of earlier years. With a few exceptions, tenants occupy the houses.

The Codman mansion, much changed from its original appearance, still stands a monument of Dorchester history. The parsonage of our Church is very pleasantly located at the corner of Churchill's Place. The Mattapan district has filled up with streets and houses as far as Standard Street. Adams Street has become lined with attractive homes. Cedar Grove Cemetery has grown into a beautiful public ground as a final resting-place for the inhabitants. Dorchester Avenue is now a city thoroughfare, with business blocks and houses. Ashmont is a civic unit by itself. Vose's Grove has become a thickly settled district of substantial homes. Adams Street, Milton, leads to the hill by a most attractive approach, and near the summit is lined with beautiful mansions. John Bater built the first house on Maple Street in 1874, at the time crossing the Neponset River, near the present Central Avenue bridge, by boat. Since that year a large population has grown up in this part of Milton. River Street retains the houses of former years with the addition of new ones filling up the vacant spaces. Pierce Square is a center of teeming life, surrounded by the Baker Mills and business blocks. A new railroad station, with attractive surroundings, has been built. Adams Street was lifted fourteen feet, making a great change on the Milton side. Associates Building has been a distinct addition to the community. The old Village Tavern has disappeared and an open green taken its place.

The Walter Baker Company, organized in 1780 as a settled

business, has in the last fifty years experienced a vast expansion. Mr. Josiah Webb sold his business to Mr. Henry L. Pierce, July 1, 1881. The original business has been multiplied into a plant covering over forty acres on both sides of the Neponset River, and comprising over twenty buildings, operating, in addition, a large plant in Montreal, Canada, and directing distributing centers in the West and South, doing a business for a world market, producing a pure chocolate, which brings to the Company the first awards at world's fairs and expositions, and giving employment to six hundred men and women, among whom are our best home-makers and citizens.

The Mason Regulator Company, on the corner of Adams and Medway Streets, founded by William B. Mason, has become one of our leading industries of today. Picken and Martin, contractors, Bourne Brothers, the Godfrey Coal Company, the Babcock Grain Store, the Morgan and the Everett markets are among the other business establishments of our modern community.

From the Milton car barns, the electric lines run to Boston by Dorchester Avenue and River Street. Another line goes from Pierce Square through Milton, connecting at the transfer station with cars for Brockton, or by way of East Milton for Quincy.

Since January 4, 1870, Dorchester has been a part of Boston. The town government gave way to that of the city. Beginning with the first immigration of foreign peoples under the efforts of Enoch Train, our part of the city has rapidly become cosmopolitan. The municipal conditions of government have brought the liquor traffic into our midst, much to our injury. In recent years, the Lower Mills precinct and the ward, of which it has been a part has voted a "No License" majority constituting a banner ward in the city, on this great moral issue.

The Dorchester and Milton Bank was chartered by the

State, March 17, 1832, with \$100,000 capital, and with Moses Whitney as president. It was located in the Tolman Building on Washington Street. June 1, 1850, the vaults were robbed of \$31,921. The name was changed to Blue Hill Bank, March 28, 1851. Asaph Churchill became president in October, 1853, and the name became The Blue Hill Bank of Dorchester. A national charter was granted October 3, 1864. A second robbery occurred in September, 1867, when \$10,000 was taken and Mr. Bispham gagged and bound. In 1872, the Bank was moved to the brick building at the corner of Washington and Richmond Streets. E. J. Bispham became president and S. J. Willis cashier in 1876. The name was changed to the Blue Hill National Bank of Milton in 1882, when it was moved to Associates Building, Milton.

The Milton Savings Bank, established in September, 1905, and located in Associates Building, has grown into a strong institution within recent years.

In 1882, the building at the corner of Richmond Street was sold to the City of Boston. Station 11 of the Police Department was for a long while located here. The building is now used for the Lower Mills branch of the Boston Public Library.

No section has changed more in the last half century than Dorchester Avenue from the Square to Richmond Street. The Bispham house and ledge have disappeared and the other homes have been hidden by stores. The Bispham Building now occupies the sites of former houses.

The Gilbert Stuart School on Richmond Street and the Stoughton School on River Street fittingly represent the present-day development of our public schools, which introduce our boys and girls to the splendid High Schools of the city, with their courses of study.

The social life of the Lower Mills is represented to a large degree by the patriotic and fraternal orders. The Grand Army of the Republic, Posts 68 and 102, with allied orders for the sons, wives and daughters of veterans, are a credit to

the community. The Macedonian Lodge of Masons, the Dorchester Lodge of Odd Fellows, Ellison Encampment, the Milton Lodge of Knights of Pythias, the Red Men, the United Workmen, with the ladies' orders, the Eastern Star at Mattapan, the Pythian Sisters, the Pocahontas Lodge, the Rebekahs, and Odd Ladies, all provide fellowship for our people.

The Church life has grown apace. The Unitarian and Village parishes have prospered through the years. Their ministers have given the Lower Mills splendid service. St. Gregory's Parish has become very large, to meet the needs of our growing foreign population. We must realize that Dorchester has changed from native to foreign stocks to a great extent. St. Gregory's church and school are on Dorchester Avenue.

Another church has been added to our religious life. The Blaney Memorial Baptist Church was organized October 13, 1882, with a membership of twenty-five. Before this, meetings had been held in Hutchinson's Hall for six months in 1879, again beginning January 11, 1881. Mr. Nathan Hunt became a stated supply in June. The services were transferred in April, 1882, from Hutchinson's Hall to Associates Building, where the people met for six years. Miss Mercy Blaney died in 1886, leaving her life savings of \$20,000 for the building of a church. Near the corner of Richmond Street and Dorchester Avenue the new edifice was erected, and dedicated March 16, 1887. The Church was named in honor of this benefactor Blaney Memorial. Five pastors have served the people:

- Nathan Hunt, 1882-1890.
- J. N. Shipman, 1890-1895.
- E. S. Wheeler, 1895-1899.
- L. R. Swett, 1900-1909.
- Allan A. Rideout, 1910-

The membership is now three hundred and constitutes an aggressive and prosperous Church.

Our Lower Mills Methodist Episcopal Church is surrounded by Dorchester and Milton, which provide a great field in which to accomplish a grand mission.

CHAPTER IV

THE PROPERTY

The first meeting-place of our Church founders was the home of Mr. Anthony Otheman, situated on the east side of Washington Street, one-fourth of a mile from the Milton Lower Mills bridge, the site of which adjoins the present church on the north. The large middle room of the house was provided with seats and a reading desk. Here, the people assembled, largely on week nights, for nearly two years, during which time the attendance grew so as to require a larger place of worship.

To meet the need Mr. Otheman purchased of Adam Davenport, who lived at the head of Davenport Lane (corner of Washington and Sanford Streets), a building used as a carpenter's shop, which stood next to his house on Sanford Street. Mr. Otheman moved this shop to his land, near the site of the present church, and had it fitted up for a chapel at an expense of \$921. He evidently held it in trust for the Society.

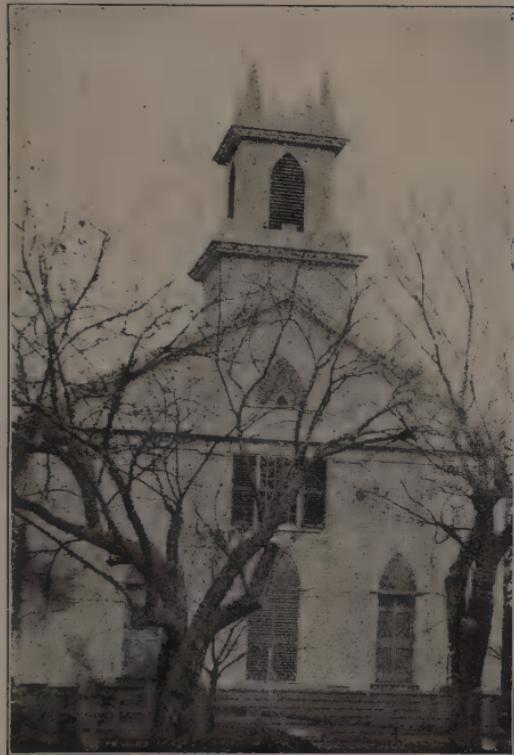
The chapel was twenty by twenty-seven feet. It had one door opening directly into the audience room. Opposite the door was the small circular pulpit, which two persons could occupy at the same time if not too demonstrative. There was one center aisle with a row of benches on either side. Galleries were built on three sides of the chapel. So near together were these that persons standing in the opposite side galleries could almost reach across to shake hands. The building was lighted by the primitive oil or tallow-candle torches of one hundred years ago. The only heat was provided by the family brick or foot stoves.

This our first church was dedicated May 6, 1818, by Rev.

Elijah Hedding of Lynn, afterwards elected a bishop. The occasion was of great importance to the Society. It is a cause for gratitude that this giant leader of our early Methodism could have given his benediction to our Church at the dedication of her first house of worship. This transformed carpenter's shop served the Society for eleven years. Upon the building of the second church, the first one was moved to Cedar Grove on a site numbered 883 Adams Street and converted into a dwelling-house, the owners of which have been Daniel Pierce, his son Arthur Pierce, Francis Pope, and the present proprietor, Stillman D. Anderson.

A visit to this house is intensely interesting. It still shows the marks of the church. On the attic rafters are noted the dates when the roof was reshingled; on one nail hang two old keys, which might have unlocked the chapel door; the window panels reveal the style of long ago; the supporting beams arranged as corner and side columns are still left as originally built. Could these rafters, panels and columns but speak, what stories they would tell of the olden days! They would talk about the hymns, the prayers, the testimonies, the saintly lives, which consecrated that little building. Within this house were heard such leading men of Methodism as John Lindsey, powerful in voice, tread and thought; Lorenzo Dow, mighty in temperance reform; George Pickering, quaint and piercing in humor; Freeborn Garrettson, the itinerant herald; Lewis Bates, Enoch Mudge, Daniel Fillmore and others, the mention of whose names stirs one with a sense of the majesty of our Church in her heroic days.

Such had been the growth of the Society that in the year 1829 it became necessary to build a larger edifice. Accordingly a meeting of the official members was called January 30, 1829, to elect Trustees and choose a building committee. The meeting was held at the home of Noah Bates, who lived in the small Bispham house, which occupied the site of the present Bispham Building on Washington Street. At this meeting,



THE SECOND CHURCH
1829-1874



THE FIRST CHURCH, 1818-1829
(Now used for a residence; 883 Adams Street)

Thomas McIntosh, Benjamin F. Dickerman, Andrew Sampson, George W. Lowe and Elias Harris were elected the Trustees. Rev. Rufus Spaulding, Preacher in Charge, Benjamin F. Dickerman and Thomas McIntosh were chosen the building committee.

It was voted that the new church should cost not less than \$2,400, nor more than \$3,000, the money to be raised by the selling of shares at \$50 each. Fifty shares were sold, of which Anthony Otheman bought twenty-five. The plan of the church provided for sixty-six pews. One in the front row, next to the pulpit, was to be reserved for the minister's family. Some of the preachers' wives did not enjoy sitting so far forward in the church. Four pews nearest the door were to be kept as free seats for visitors, strangers and any not able to hire sittings. The building was to be forty-one by fifty-eight feet.

The following financial statement was presented at the completion of the edifice:

Received for shares	\$2,958.50
Donations	118.63
For choice of pews	202.63
Subscriptions for stoves	19.73
	————— \$3,299.49
Paid for 4800 square feet of land	\$120.00
For building the church	2,808.76
Incidental expenses	126.56
Furnishing the church	250.14
	————— \$3,305.46
Deficit	\$5.97

The church was dedicated September 24, 1829, by Rev. John Lindsey, who preached from 1 Peter 1 : 12, "Which things the angels desire to look into," an appropriate and powerful discourse to a full congregation. This occasion was rendered notable by the presence of Governor Gardner of Massachusetts, who was entertained by Edmund Baker.

While the church and furnishings were very simple, the pulpit was covered with red velvet and ornamented with a fringe. For this extravagance Mr. Spaulding was sharply criticised at the dedication by the Presiding Elder, causing him to burst forth into tears. The church had no organ for this occasion, but there were Bells (Mrs. Bell and her daughters, Mrs. Dalton and Mrs. Allen) and they made splendid music.

Rev. Rufus Spaulding, the Pastor, wrote to "*The New England Herald*" Oct. 28, 1829, a description of the dedication, from which we extract the following:

"A very neat and commodious house of worship, forty-one by fifty-eight feet, has recently been erected in Dorchester, Mass., for the use of the Methodist Episcopal Church. The exercises of dedication were appropriate and highly interesting. The brethren in Dorchester have had the spirited cooperation of the more liberal part of the community and the house reflects much honor on the enterprising inhabitants of Dorchester and its vicinity. Long may this vine planted by the right hand of God grow and flourish. Long may the sacred walls of this temple stand as a monument of God's unmerited goodness. Long may it be filled with humble worshippers; echo with songs of devout thanksgiving; and may the place be sacred in the sight of God."

Order of Exercises
at the Dedication of the
Methodist Meeting House
in Dorchester
Sept. 24, 1829

1. Anthem.
2. Introductory Prayer.
3. Reading the Scriptures.
4. Hymn, No. 47, Old Hymnal.

Gerhard Tersteegen, tr. by J. Wesley.

" Lo! God is here! let us adore,
And own how dreadful is this place!
Let all within us feel his pow'r
And silent bow before his face!"

Who know his pow'r, his grace who prove,
Serve him with awe, with reverence, love.

Lo! God is here! him day and night
Th' united choirs of angels sing;
To him enthron'd above all height,
Heav'n's hosts their noblest praises bring;
Disdain not, Lord, our meaner song,
Who praise thee with a stamm'ring tongue.

Gladly the toys of earth we leave,
Wealth, pleasure, fame, for thee alone,
To thee our will, soul, flesh, we give;
O take! and seal them for thine own!
Thou art the God, thou art the Lord,
Be thou by all thy works ador'd.

Being of beings! may our praise
Thy courts with grateful fragrance fill;
Still may we stand before thy face,
Still hear and do thy sovereign will;
To thee may all our thoughts arise,
Ceaseless, pleasing sacrifice."

5. Dedication Prayer.
6. Original Hymn (thought to have been that of Edward Otheman) by a student in Brown University.

" Almighty God — Creator
 We humbly sing thy praise,
 Who with unmeasur'd favor
 Hath blessed our fallen race.
 Thy glory fills all heaven
 With bliss ineffable;
 To thee our hearts be given
 Who deign'st with man to dwell.

This house to thee delivered
 In services divine,
Be evermore remembered
 As thine and only thine;
This sacred desk and altar
 We consecrate to thee,
The Bible and the Psalter
 For God alone be free.

Let no unhallowed stranger
 This pulpit desecrate;
 'Tis his, who in our danger
 Restored our lost estate,
 Who, now to heaven exalted,
 Our advocate with God,
 Obtains for man revolted
 Forgiveness through his blood.

High let his name be sounded,
 And yet the strain prolong;
 Let notes of praise unbounded
 Exalt the swelling song.
 Lord, list our prayer — this temple
 Thy habitation make,
 And worship here, though humble,
 Accept for Jesus' sake.

Here let thy choicest blessings
 Attend the people's prayer;
 And hence let pure thanksgivings
 Ascend from hearts sincere;
 Let souls to thee converted
 Here speak thy power and grace;
 Here be thy saints promoted
 In wisdom's holy ways.

Then, when our warfare's ended,
 And glory is begun;
 In noblest concert blended
 We'll join the angel throng.
 With rapture, oh, with rapture,
 We'll tune thy praises higher,
 Throughout the endless future
 On heaven's immortal lyre."

7. Sermon — Rev. John Lindsey
 Text, I Peter 1 : 12.
8. Anthem — "Where shall we go to seek and find thee?"
9. Concluding Prayer.
10. Anthem.
 Benediction.
 (Press of Putnam and Hunt)

In 1844, the Society again found its church accommodations insufficient, so the edifice was enlarged by cutting it in the center and increasing the length so as to add twenty pews. The work was so well done that it was always difficult to find where the new and old parts of the building joined. This addition was made in the year when the Methodist Episcopal Church divided into two branches, North and South. May the success attained in uniting the two ends of our second church stand as a prophecy of the complete union of our great Methodism.

During the same year an additional piece of land, sixty-five by fifty-three feet, was purchased of Mr. Samuel Bridge for \$200. The cost of enlarging and improving the church property at this time was \$1,500, which was wholly paid for within two years after the completion of the work. Revs. Mark Staples and Aaron D. Sargeant led the people in providing for these improvements.

The spirit of modern progress was in the air and moved our Methodist brothers and sisters to insist upon taking down the high circular pulpit, with its flight of stairs, to make room for a new pulpit more in keeping with the times. Hence, under Rev. Stephen Cushing a new mahogany pulpit was made nearer to the level of the people. A large sofa was placed in a recess of the wall back of the pulpit, presenting a striking appearance. The pulpit and sofa were very long, occupying the full length of the platform. The sofa and the chandeliers used in this second edifice are now in our present church parlors. The pulpit lamp and the audience-room clock of these days were exhibited at the Centennial Anniversary.

In 1856, John Warren's barn, which was situated back of the old Simmons house by the side of the church, was burned, resulting in a damage by fire to the rear end of the church.

The audience room was frescoed and the church painted under the leadership of Rev. Zachariah A. Mudge; gas was introduced as a means of lighting during the pastorate of Rev.

Linus Fish; a new organ was purchased by Rev. Charles S. Rogers. The gallery was fitted up with pews at an expense of \$400 when Rev. Daniel Richards was the pastor.

The pews of the second church were owned by individuals. They were sold at the time the church was built and held as property subject to taxation. An original deed, drawn according to the laws of Massachusetts, dated August 8, 1853, given by Josiah F. Twombly, Treasurer of the Trustees, sealed in the presence of Stephen Cushing, in favor of Michael Whittemore, for the ownership of pew numbered 63, original cost \$56.00; also a second deed for the same pew, dated April 16, 1866, given by George W. Nickerson, Treasurer, is now in the possession of Mr. Whittemore's children. The price paid for the pew in 1866 was \$10. This was one of the long pews on the north side of the church. Mrs. Sally Greenwood occupied the opposite long pew on the south side of the church.

At a meeting of the Trustees, June 15, 1853, authority was given for the transfer of the deeds of pews to meet the new constitution of the board and the conditions of pew ownership as follows: the pulpit to be filled by a minister of the New England Conference; pews could be surrendered to the Trustees; the pew-holders to be subject to call for a meeting at any time by the Trustees to consider the interests of the building as to repairs, etc.; each pew giving to the owner one vote. If a pew owner should neglect to pay his tax or meet the conditions of ownership beyond the specified time of twenty days, his pew could be sold by private or public sale for the benefit of the Trustees. From 1853 to 1874 the Trustee meetings had much to do with the matter of pews. Meetings of the pew owners were called from time to time to plan for the repairs on the church, i.e., September 6, 1853, to plan for the use of a furnace in the place of the stoves; March 15, 1865, to discuss the location of the new organ in the rear of the church; June 28, 1865, to see if eight pews should be removed for the reception of the organ; May 30, 1868, to

arrange for new pews in the gallery. By sale and surrender pews came into the hands of the Trustees until a final surrender of all the pews made the way clear for the building of the new church in 1874 and '75.

This was the church home of our forefathers for well nigh half a century. It was crowded with hallowed associations. From its pulpit the chief ministers of early Methodism preached and humbler men of precious memory had offered the word of life to dying men. Here, the young men and maidens were united in marriage. Within the altar of this church were held the last services in memory of father, mother, brother or sister, and from here they were carried to their last resting-place in the village cemetery. Again and again, during the Civil War, had its doors opened for the honors paid our boys, who had met death on the battlefield or in the hospital. Here, hundreds of men, women and youth were led to the altar and given the blessings of the Christian life. Here the congregation was fed, inspired and directed in Christian service. The building now stands directly back of the present church on Avondale Court and is occupied by four families. Our people passing by can behold it as a monument of forty-six years of Church life and ministry. The second edifice succeeded the first, not only in point of time, but also in precious memories, and took a great place in our Dorchester First Church history.

The causes leading to the erection of the third, our present house of worship, were as follows: For a number of years the Society had been outgrowing its accommodations. The increasing activities of the people occasioned by the progress of the years called for a larger and more modern edifice. The square box pews were inconvenient, with their noisy, swinging doors and the difficulty of heating them, as the old footstoves had passed away never to return. Many of these pews were owned by persons outside the Society, who held them for the purpose of speculation. The sun shone through

the unstained windows of the audience room with such power as to inconvenience the worshippers. The inside blinds rattled in the winds of the winter months. The vestry, situated partly underground, was damp and in every way unsuited for religious and social work. This was an important item, as the vestry has always been the workshop of the church. The inadequate facilities of the old church demanded a new house of worship.

The steps taken toward the attainment of this end were full of interest. At a meeting of the Ladies' Society held a short time before the building began, "Mother Dalton" playfully suggested that she would contribute the first cent for the new church and asked those present for added offerings. To her surprise she received \$14.00, of which \$5.00 was contributed by a young man present, who deposited for the ladies the whole amount in the savings bank. This was the first offering among the thousands of dollars afterwards given. Early in 1872, a subscription paper was passed among the official members. One of the first offerings was \$1,000 by Joseph E. Hall. Mr. Joseph Holmes, next to write his name, said afterwards that he had fully decided what he would give but, seeing this generous subscription, he pledged double the amount. Such is the power of a good example. The total sum raised at this time was \$10,000. Spurred by such a start, immediate steps were taken toward building.

By invitation of the Quarterly Conference, Rev. Charles S. Rogers was appointed a second time as pastor in April, 1872, to lead the new enterprise. He appeared before the Trustees, May 8, 1872, in regard to the proposed church. A committee on location was appointed (Josiah Webb, Charles Frizell, Sylvester H. Hebard, Josiah F. Twombly, Joseph Holmes and Joseph E. Hall). May 24, this committee reported two sites: first, the Nightingale place owned by Josiah F. Twombly, who would sell for twenty-five cents per foot; second, the site of the old church. They also reported that Mr. Edmund

J. Baker proposed to sell land at the back of the church at eight cents a foot, to move the old building upon, with the privilege of worshipping in it until the new one should be built. As five of the seven shares in the Simmons estate had been secured through Mr. Webb, with the assurance of obtaining the rest, the way was thought clear, in the judgment of the committee, to proceed with the plans for the new church. The present church site was adopted and a call given for the pew holders to surrender their pews to the Trustees for the sake of building the new church.

Mr. Baker's offer was accepted and a committee on plans for the edifice was appointed (Josiah Webb, Joseph E. Hall, George W. Nickerson, Rev. Charles S. Rogers).

June 17, the Trustees voted to move the old church for \$525 and chose Rev. Charles S. Rogers, J. Sumner Webb and Sylvester H. Hebard as the building committee.

July 1, the Trustees adopted resolutions in honor of Mr. C. Henry Webb, whose death caused a postponement of the work for some months, because of the leading place he held in the Society.

November 1, the Trustees voted to employ Mr. A. P. Cutting to prepare plans for the church. April 7, 1873, the committee was instructed to secure estimates on these plans, which were reported to the board May 24: F. M. Severance, \$37,885; Mr. Douling, \$36,550; Mead and Mason, \$30,000; Stewart Brothers, \$31,900; Mr. White, \$26,725. The Trustees voted to select Mr. White of Worcester, provided he could give satisfactory bonds. May 26, Mr. Webb reported a subscription of \$400 from Mrs. Sally Greenwood and her son. The Trustees voted Feb. 11, 1874, that the committee consider an early start for the building on the basis of \$22,000 cost above the basement and make an early report. March 30, the committee was instructed to sell the whole of the old church property and purchase the lot adjoining the Bank on Richmond Street, if it were found large enough to accommo-

date the plans for the new church; if not expedient, to sell the old building. Josiah Webb, George W. Nickerson, Joseph E. Hall were made the committee for this task.

June 8, 1874, the committee reported that, not deeming it best to sell the whole property, it had sold the old church for \$300, the Society to worship therein until the vestry of the new edifice should be completed, also that, to secure the Simmons estate front, the land on the north side of the same had been purchased for \$1,133.34. The Trustees authorized contracts with Thomas Campbell for the foundations at \$1,-950, and with William Rawson of East Boston, in the place of Mr. White as voted May 24, 1873, for building above the basement, and the basement woodwork for \$23,935. Mr. Sylvester H. Hebard was appointed to collect the first instalment of payments from the subscribers by July 1, 1874. The contracts awarded were: A. P. Cutting of Worcester, architect; William Rawson of Boston, builder; S. R. Swett & Co., Hyde Park, frescoers; Cook, Redding & Son, Boston, furnaces; N. W. Plummer & Co., Boston, gasfitters; Hook & Hastings, Boston, organ; E. Brabrook & Co., Boston, upholstering and carpets. The building committee as finally made up were Josiah Webb, George W. Nickerson, Joseph E. Hall, Charles Frizell.

The ground was broken for the foundation May 18, 1874, in charge of Rev. Charles S. Rogers. The work of framing the building began July 7, and raising the frame started July 27. The corner-stone was laid September 9, with the frame erected, the walls and roof enclosed and the construction of the building well advanced.

The ceremony of laying the corner-stone was conducted by the pastor. A metallic box was placed in a block of granite under the southwest corner of the church. The box contained a brief historical record of the Church, a list of the officers, a copy of the Discipline of the Methodist Episcopal Church, the minutes of the last session of the New England

Conference, the latest number of the *Zion's Herald*, also a copy of the issue of Jan. 12, 1825, copies of *The Congregationalist, Christian Register* and the secular papers of the day.

The order of exercises upon this occasion were as follows:

Laying of the Corner-Stone

of the

First Methodist Episcopal Church,

Dorchester Lower Mills, Mass.

Rev. C. S. Rogers, Pastor.

Wednesday Afternoon, September 9th, 1874.

Order of Exercises

Introductory Address

By the Rev. David Sherman, D.D.

Presiding Elder of the Boston District.

Singing:

The Sure Foundation

766, Hymnal of 1878: Isaac Watts

Tune: Coronation.

Behold the sure foundation-stone

Which God in Zion lays,

To build our Heavenly hopes upon,

And his eternal praise.

Chosen of God, to sinners dear,

We now adore thy name;

We trust our whole salvation here,

Nor can we suffer shame.

The foolish builders, scribe and priest,

Reject it with disdain;

Yet on this rock the Church shall rest

And envy rage in vain.

What though the gates of hell withheld,

Yet must the building rise:

'Tis thine own work, Almighty God,

And wondrous in our eyes.

Reading of the Scriptures

By the Rev. R. W. Allen, a former Pastor.

Prayer

By the Rev. Z. A. Mudge, a former Pastor.

Address

By the Rev. W. R. Clark, D.D., of Boston.

Singing:

God's Guardian Presence.

861, Hymnal of 1878: James Montgomery

Tune: Rockingham.

This stone to thee, in faith we lay;

This temple, Lord, to thee we raise;

Thine eye be open night and day

To guard this house of prayer and praise.

But will, indeed, Jehovah deign

Here to abide, no transient guest?

Here will our great Redeemer reign,

And here the Holy Spirit rest?

Ne'er let thy glory hence depart;

Yet choose not, Lord, this shrine alone;

Thy spirit dwell in every heart, —

In every bosom fix thy throne.

Laying of the Corner-Stone

By the Pastor

Prayer

By the Rev. T. S. Mumford, Editor of the *Christian Register*.

Singing:

Jesus Christ the Corner-Stone.

857, Hymnal of 1878: John Pierpont

Tune: "Pleyel's Hymn."

On this stone, now laid with prayer,

Let thy Church rise strong and fair;

Ever, Lord, thy name be known

Where we lay this corner-stone.

Let thy holy Child who came,

Man from error to reclaim,

And for sinners to atone,

Bless with thee this corner-stone.

May thy Spirit here give rest
To the heart by sin oppressed,
And the seeds of truth be sown
Where we lay this corner-stone.

Open wide, O God, thy door,
For the outcast and the poor
Who can call no home their own,
Where we lay this corner-stone.

By wise master-builders squared,
Here be living stones prepared
For the temple near thy throne,
Jesus Christ its corner-stone.

Benediction.

The vestry was completed and dedicated December, 1874, Rev. William F. Warren, D.D., President of Boston University, preached upon this occasion an eloquent sermon.

March 3, 1875, the Trustees adopted resolutions upon the loss from the Board of William Spargo, who always bore well his part. The subscriptions received to this date were reported as \$12,055; received from the sale of the old building, \$300; paid on the new church, \$12,584. The treasurer was authorized to hire money as needed to meet the building bills. Josiah Webb and Joseph E. Hall were appointed committee to take down the Simmons house, which was owned by the Church.

The owners of the other half of the Simmons house (the Eager property) were supposed to take legal steps to prevent the Simmons half being removed. In consequence, Mr. John Bater in the early hours of the morning (July 4, 1874) sawed the house in two, leaving about three feet of the Simmons side with the Eager half. The timbers were given to members of the congregation. The work was completed and the end toward the church enclosed during the day. Mr. George W. Nickerson's coat was hung in the church part of the house to claim possession.

Rev. David H. Ela was appointed to the Church in April, 1875, and continued the work so ably begun by Rev. Charles S. Rogers.

September 1, 1875, the Trustees voted to place in the vestibule of the new church the plan of the pews. The building committee, with Mr. Michael Whittemore and Joseph Holmes, were appointed to rent the pews. It was voted that the galleries be closed until needed. Josiah Webb, Sylvester H. Hebard and Joseph Holmes were placed in charge of the church and J. Sumner Webb in care of the church during the day of dedication, which was arranged for September 22, 1875.

The treasurer was authorized to borrow \$5,000 and mortgage the church for the same. September 15, the Trustees met and voted that fifty-two pews be rented at \$30 and under per year, and fifty pews from \$30 to \$72, which would net \$3,850. Mr. J. Sumner Webb was appointed to have charge of selling the choices in the selection of the pews, a meeting for this purpose to be held September 27, at 7.30 P.M. The organ concert proceeds at the time of the dedication were voted to the music committee for their work.

It was found that the Trustees owed on the church \$13,825. The subtraction of the unpaid subscriptions would leave a debt of \$11,358. As a Trustees' mortgage would not be received at the bank, the Trustees voted to give a joint individual note to meet the debt. Josiah Webb, Joseph Holmes and Rev. David H. Ela were made a committee to prepare a statement for the dedication, which took place on September 22, 1875, upon the completion of the church.

The following is the financial statement regarding the building of the church:

Value of the land,	\$6,046.60
Foundation,	2,095.50
Builder's bill, by contract,	24,215.69
Furnaces,	823.00

Bell,	\$747.94
Frescoing,	500.00
Furnishing vestry,	933.68
Auditorium,	2,596.00
Organ,	2,600.00
Architect,	800.00
Sundries,	301.10

	\$41,659.51

Of the money raised for the church, the Ladies' Aid Society gave for the bell and furnishings, \$3,343.94; the Sunday School for the vestry furnishings and toward the general fund, \$1,533.68. Josiah Webb gave besides the organ, \$8,000, making his total gift \$10,600.

The new church was built of wood in the style of Gothic architecture, ninety-two and a half by fifty-eight feet, with two spires, the larger of which was one hundred and thirty-five feet high. This edifice became a commanding, classical and graceful church, an object of beauty in Dorchester, taking a leading place among her historic churches. The auditorium was made fifty-six by sixty-five feet, capable of seating five hundred on the main floor and with a gallery situated at the street end of the building having a seating capacity for one hundred and fifty persons, giving a total plan for the accommodation of six hundred fifty people. The supporting buttresses of the roof added grace to the architectural beauty of the interior. On the front and pulpit ends, also on the sides, were beautifully designed stained-glass windows. The pulpit in the center of the end opposite the street, backed by the choir, with the pastor's room on the left corner and the graceful, attractive organ, the liberal gifts of Josiah Webb, on the right, with the altar in front, lent a most impressive atmosphere of worship. The furnishings were in black walnut and chestnut. The walls and ceiling were frescoed in light tints of blue and buff, relieved by the brown coloring of the supporting roof timbers. These decorations completed the

beauty, grace and attractiveness of the auditorium. The clock by the gallery was presented by Cyrus Brewer in 1875.

The lower and upper vestibules with double stairways made a very pleasant approach to the audience room and provided ample opportunity for the social life at the close of the public worship.

The vestry below the auditorium was fifty-six by fifty-three feet, tastefully decorated and arranged with seats for nearly four hundred. Back of the vestry were the ladies' parlor and two class-rooms. An ample kitchen, dining room and furnace room were arranged in the basement.

The church, thus planned and built, has been for forty-one years an object of pride and satisfaction to our First Church people. At this time, the Trustees were Josiah Webb, President; George W. Nickerson, Secretary; Joseph Holmes, Treasurer; Sylvester H. Hebard, Michael Whittemore, Charles Frizell, Joseph E. Hall, J. Sumner Webb.

The handsome and substantial new church was appropriately dedicated September 22, 1875. The beautiful auditorium was filled with a delighted congregation. Dr. Bradford K. Pierce of *Zion's Herald* preached in the afternoon. Though called unexpectedly to take the place of Dr. William R. Clark, who had been detained by sickness, he rose to the occasion, giving a very able and eloquent sermon from Romans V. 21; "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rev. David H. Ela briefly stated the origin and progress of the work and paid a deservedly high compliment to the Trustees, the building committee and his predecessor, Rev. Charles S. Rogers.

The visiting clergy and friends were served with a bountiful collation in the dining room by the ladies of the Society.

In the evening Dr. Luther T. Townsend of Boston University delivered a profound and practical sermon on the text, Zech. IV : 6, "Not by might, nor by power, but by

my spirit, saith the Lord of hosts." Rev. John W. Hamilton and Samuel F. Upham assisted in the service. The singing was led by Dr. Eben S. Tourjee of the New England Conservatory of Music.

The following was the order of the dedication services:

Dedication
of the
Dorchester Methodist Episcopal
Church.
Rev. David H. Ela, Pastor.
September 22, 1875.
Services 2.30 and 7.30 P.M.
Rand, Avery & Co., Printers, Boston

Order of Exercises, 2.30 P.M.

Organ Voluntary
By Allen W. Swan.

Address to the Congregation
By the Rev. Charles S. Rogers,
a former Pastor.

Hymn
Read by the Rev. Linus Fish,
a former Pastor.
865, Hymnal of 1878.

Benjamin Francis. Murray, H. M.

"Great King of glory, come,
And with thy favor crown
This temple as thy home,
This people as thine own:
Beneath this roof, O deign to show
How God can dwell with men below

Here may thine ears attend
Our interceding cries,
And grateful praise ascend
Like incense to the skies:
Here may thy soul-converting word
With faith be preached, in faith be heard,

Here may the listening throng
 Receive thy truth in love;
 Here Christians join the song
 Of the redeemed above;
 Till all, who humbly seek thy face,
 Rejoice in thy abounding grace."

Prayer
 By the Rev. Z. A. Mudge,
 a former Pastor.

Reading of the Scriptures.
 First Lesson Read by the Rev. R. W. Allen,
 a former Pastor.

Second Lesson Read by the Rev. Nathaniel Bemis,
 a former Pastor.

Hymn
 Read by the Rev. A. D. Sargeant,
 a former Pastor.

860, Hymnal of 1878.
 Author Unknown. Duke Street, L. M.

" Not heaven's wide range of hallowed space
 Jehovah's presence can confine;
 Nor angels' claims restrain his grace,
 Whose glories through creation shine.

Be this, O Lord, that honored place, —
 The house of God, the gate of heaven,
 And may the fullness of thy grace
 To all who here shall meet be given.

And hence, in spirit, may we soar
 To those bright courts where seraphs bend;
 With awe like theirs, on earth adore,
 Till with their anthems ours shall blend."

Sermon
 By the Rev. Bradford K. Pierce, D.D.
 Editor of the *Zion's Herald*.
 Text, Romans V. 21.

Remarks
By the Rev. David H. Ela, Pastor.

Psalm 122
Read by the Rev. Franklin Furber,
a former Pastor.

Presentation by the Trustees
By Josiah Webb, President.

Prayer of Dedication
By the Rev. David Sherman, D.D.

Doxology.

Benediction
By the Rev. David Sherman, D.D.

Evening Service
at 7.30 P.M.

Organ Voluntary.

Hymn.
Read by the Rev. John W. Hamilton
67, Hymnal of 1878 Sir J. E. Smith
Duke Street, L. M.

“Praise waits in Zion, Lord, for thee,
Thy saints adore thy holy name;
Thy creatures bend the obedient knee
And humbly now thy presence claim.

So shall our sun of hope arise
With brighter still and brighter ray,
Till thou shalt bless our longing eyes
With beams of everlasting day.”

Prayer
By the Rev. S. F. Upham, D.D.

Reading the Scriptures
By the Rev. William D. Bridge.

Hymn

770, Hymnal of 1878.

Timothy Dwight. Amantus, S. M.

"I love thy kingdom, Lord,
 The house of thine abode,
 The Church our bless'd Redeemer saved
 With his own precious blood.

Sure as thy truth shall last,
 To Zion shall be given
 The brightest glories earth can yield,
 And brighter bliss of heaven."

SermonBy the Rev. L. T. Townsend, D.D.
 Text, Zechariah IV. 6.Hymn52, Hymnal of 1878, Walter Shirley,
 Later attributed to John Fawcett.

Greenville, 8. 7. 4.

"Lord, dismiss us with thy blessing;
 Fill our hearts with joy and peace;
 Let us each, thy love possessing,
 Triumph in redeeming grace;
 O refresh us,
 Travelling through this wilderness.

Thanks we give, and adoration,
 For thy Gospel's joyful sound;
 May the fruits of thy salvation
 In our hearts and lives abound;
 May thy presence
 With us evermore be found.

So, whene'er the signal's given
 Us from earth to call away,
 Borne on angels' wings to heaven,
 Glad the summons to obey,
 May we ever
 Reign with Christ in endless day."

Prayer.Benediction.

Monday, Sept. 27, 7.30 P.M., a special service was held at the church for the sale of the pews. A folder was prepared as follows:

First Methodist Episcopal Church, Dorchester Lower Mills. First Auction Sale of Pews Monday, September 27th, 7.30 P.M., 1875. "Come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel." — (Franklin Press, Rand, Avery & Co., Boston.)

On the second and third pages of the folder was arranged the plan of the auditorium, with the pews numbered and the price given in each case, the prices ranging from \$9.00 to \$72.00. The regular services of the Church were given on page 4 as follows:

Preaching Sunday 10.30 A.M.; 3.00 P.M.
Sunday School, Sunday 12.00 M. Prayer
Meetings Sunday 7.00 P.M.; Tuesday 7.45
P.M.; Class Meetings Thursday 7.45 P.M.
Rev. David H. Ela, Pastor, Residence,
opposite the Church, Washington Street.

Mr. Gideon Beck of Milton, a well-known auctioneer, volunteered his services for the occasion. The sale of the pews meant that the purchaser received according to the price paid the right of choice as to the selection of his pew, which he afterwards held by the payment of his annual rent.

By the rental of the pews the current expenses, as also the property charges, were provided for, the Trustees having charge of the same. In 1910 and '11, the treasurer of the Trustees was instructed to pay the rentals as needed for the current expenses over to the treasurer of the Official Board, since which time the latter body has had charge of the Church running expenses.

The first attention of the Trustees was directed towards the Church debt, which was reduced in nine years from \$11,-358 to \$8,200. November 26, 1884, Rev. T. Corwin Watkins proposed to the Trustees the entire liquidation of the debt.

The Board voted to support him in this work. As a result of his efforts, and the cooperation of the Society, the full amount was secured in subscriptions, which were paid by January 1, 1886. In recognition of this victory a Jubilee Sunday was observed as follows:

A day of Jubilee at the Dorchester Methodist Episcopal Church, Washington Street, Lower Mills, Dorchester District, Boston, Mass.
Rev. T. Corwin Watkins, Pastor. Sunday, February 28, 1886.

Church Organized 1816

Present Edifice Erected 1875

Freed from Indebtedness, January 1, 1886

Order of Service

I

Love Feast at 9 A.M.

Conducted by Rev. Z. A. Mudge

and

Rev. Franklin Furber, former Pastors.

II

Jubilee Service at 10.30 A.M.

Organ Voluntary.

Doxology.

Responsive Reading

Psalm LXXXIV. 1-4

" CXXII. 1-2

" LXXXIV. 10

" CXXII. 7-9

" Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now and ever shall be, World without end. Amen."

Hymn 871, Hymnal of 1878.

Isaac Watts. Tune, Dennis.

Scripture Lesson.

Prayer.

Hymn 74, Hymnal of 1878.

Harriet Auber. Tune, Arlington.

Historical Statement by the Pastor.

Sermon by the Rev. Charles S. Rogers, D.D., of
Springfield, a former Pastor.

Hymn 770, Hymnal of 1878.
Timothy Dwight, Amantus, S. M.

Benediction.

III

Children's Jubilee at 3 P.M.

Jubilee Greeting:

"Come, children, and join in our festival song,
And hail the sweet joys which this day brings along.
We'll join our glad voices in one song of praise
To God, who has kept us and lengthened our days.

Chorus.

Happy greetings to all! Happy greeting to all!
Happy greeting, happy greeting,
Happy greeting to all.

Our Father in heaven, we lift up to thee
Our voice of thanksgiving, our glad jubilee.
O bless us and guide us, dear Savior, we pray,
That from thy blest precept we never may stray.

Chorus.

And if ere this glad year has drawn to a close
Some loved one among us in death shall repose,
Grant, Lord, that the spirit in heaven may dwell,
In the bosom of Jesus, where all shall be well."

Chorus.

Responsive Reading, Psalm CXI.

Song — Chorus.

Scripture Lesson.

Hymn 884, Hymnal of 1878.
Harriet Phillips. Tune, Webb.

Prayer.

Song — Chorus.

Addresses by former Pastors.

Hymn 882, Hymnal of 1878.
James Montgomery. Tune, Coronation.

Benediction.

IV

A Jubilee Vesper Service at 7 P.M.

Doxology.

Responsive Reading, Psalm C.

Hymn 938, Hymnal of 1878.
James Montgomery. Tune, Watchman.

Scripture Lesson.

Prayer.

Hymn 65, Hymnal of 1878.
Author Unknown. Tune, Marlow.

Address: The Rev. D. H. Ela, D.D., of Boston,
a former Pastor.

Responsive Reading, Isaiah XII.

Hymn 331, Hymnal of 1878.
Charles Wesley. Tune, Lenox.

Short Addresses by former Pastors and Rev. William I. Lawrence of the
Unitarian Church.

Hymn 59, Hymnal of 1878.
Edwin Smythe, Tune, Greenville.

“Lord, dismiss us with thy blessing,
Bid us now depart in peace;
Still on heavenly manna feeding,
Let our faith and love increase.
Fill each breast with consolation,
Up to thee our hearts we raise;
When we reach our blissful station,
Then we'll give thee nobler praise.”

Benediction.

Monday evening, March 1, a Jubilee Banquet was held in the vestry, when three hundred sat down to supper, which was followed by short speeches by former pastors, those of other churches and leading men of the Lower Mills. "To God be all the glory," were the words with which the secretary of the Trustees closed his report of the Jubilee.

The Church started upon a new era from this time. No mortgage has rested upon the church edifice. Short-time notes have been negotiated for improvements, which have been met by popular subscriptions.

The care of the property has been a very vital part of recent Church history. The church exterior has been painted five times, 1879 for \$250; 1888 for \$475, by George S. Bourne; 1895; 1906 for \$449, by Mr. Bourne; 1915 for \$661.22.

General improvements have been made as follows: the installation of lightning rods in 1881 as a result of damages by lightning; the fitting of the gallery for use in 1889 at an expense of \$112; a new heater in 1895 for \$576; the slating of the roof in 1905 for \$300; a new auditorium carpet for aisles and pulpit area in 1907; the removal of the horse sheds owned for years by the Society and the building of a boundary fence in 1909; a quartered oak floor and a sliding arch door for the parlors in 1910; the repair of the furnace in 1914 for \$354; new exits from the auditorium and vestry to meet the insurance requirements in 1916 for \$535, also the renewal of the auditorium cushions by the Ladies' Aid Society for \$535.

In 1909 the dining room, kitchen, toilets and stairways from the basement to the pastor's study were enlarged at an expense of \$3,500, covered by a note, which was reduced year by year until paid in 1916.

April 7, 1913, a fire broke out in the front vestibule under the stairway, which was discovered in time to save the edifice. The insurance awarded the Society was \$682. During the following summer the church was repaired by re-clapboarding

the rear end to the lower cross section and about the tower by Picken and Martin for \$698.81, and minor repairs for \$83.38. The auditorium was redecorated with a green tint, gilt trimmings and attractive border linings. The vestibules and vestry were done in a similar color scheme. The work was performed by the Keighley Metal Ceiling and Roofing Company for \$1,242. The total expense incurred at this time was \$2,023.29 and was met by the insurance, \$682; Trustee funds, \$164.29, and the donations of the people, \$1,177.30.

In recognition of these repairs and decorations a reopening day was observed December 7, 1913, when Bishop John W. Hamilton preached at the morning service an inspiring sermon from Matt. XX. 1-16, the parable of the laborers in the vineyard. The Bishop and Dr. (now Bishop) Franklin E. Hamilton addressed the Sunday School. Dr. E. C. E. Dorion, Associate Editor of the *Zion's Herald*, preached in the evening on "Methodism's Opportunity in New England." These services emphasized the Church's cause for renewed gratitude to God for His blessings.

During the summer of 1915 the Ladies' Aid Society and the Official Board completed the church decorations by painting the parlors, hallways and pastor's study.

The total amount of money expended upon the church edifice from the time of its dedication to the present has been approximately \$10,000.

Thus the Trustees with the support of the congregation have maintained the church in good condition from year to year, and guarded the property by ample insurance, so that we close the first century of our history with one of the most attractive churches of Boston, in which to worship.

Several memorials have been placed in the church. A tablet in honor of Josiah Webb was placed in the auditorium and presented by the Epworth League July 2, 1891. A tablet in honor of our soldiers was unveiled in the vestibule March 24, 1895; a baptismal font in memory of Sumner

Webb was presented to the church by Mrs. Alliston B. Clum and placed at the altar in front of the pulpit in 1899.

The church organ is a memorial of Josiah Webb by his gift at the time the church was built.

We have been very fortunate in the receipt of bequests, with which to care for our property. March 30, 1887, a bequest from Mrs. Pollock of \$760.42 was received by the Trustees and held for the purchase of a parsonage. February 18, 1892, the Trustees accepted from Joseph E. Hall a legacy from Josiah Webb, to be known as the "Josiah Webb Fund," amounting to \$2,000, the income to be devoted to repairs on the church.

February 18, 1898, the Board voted to receive from George and William L. Putnam a bequest of Henry L. Pierce for \$3,000 to be known as "The Henry L. Pierce Fund," the income to be used for keeping the church insured.

January 11, 1906, the Trustees received from the children of Joseph E. Hall \$3,000, to be known as "The Joseph E. and Matilda E. Hall Fund," the income to be used in repairs upon the church.

There is also a fund of \$100 given by Mrs. Sarah Plummer, the income of which is used for the Brotherhood Fund of the Parish. Thus there are \$8,100 invested funds standing to the credit of the Church. In the early years, the Church owned a tent at Eastham Campground and later one at Asbury Grove. The sale of the latter was made March 30, 1887, for \$50, by the Trustees.

Up to 1888, the homes of the pastors were rented, as the Society owned no parsonage. These houses have been occupied by our ministers, nearly as follows: the Goward house, corner of Sanford and Morton Streets, by Rev. Thomas C. Pierce and Rev. Mark Staples; the Brewer cottage, next to the Library on Richmond Street, by Rev. Gershom Cox and Rev. Stephen Cushing; the Bridge house, next to the church, by Rev. J. T. Pettee; the Haynes (Harrison) house, next to

the present parsonage, by Revs. Ralph W. Allen, Z. A. Mudge, Linus Fish, Charles S. Rogers, Daniel Richards, Nathaniel Bemis, Franklin Furber; the Eager house, next to the church, also the old Simmons part, by Revs. Thomas W. Tucker and J. S. J. Gridley; the Ruggles house, opposite the church, by Franklin Furber, who moved there from the Haynes house, Revs. F. J. Wagner, David H. Ela and H. D. Weston.

Mr. Weston moved into the present pastor's home in 1881. The Church bought the present parsonage by vote of the Trustees, April 2, 1888, for \$5,000. The debt of \$4,175 incurred by this purchase has been reduced gradually, until it stands today at \$1,400. The house has been improved and well cared for from year to year.

The Trustees authorized the shingling, concreting the front steps and painting of the parsonage for \$364, July 21, 1911. A new furnace was installed during the summer of 1913 at a cost of \$200. From Rev. H. D. Weston, who first lived in this house as our parsonage, the pastors have found it a very comfortable and attractive home. The house hired in 1881 was found so well liked by the pastors that it was purchased in 1888.

The facts regarding our Church property constitute a most interesting chapter and much praise is due those who have had it in care. The present Trustees, worthy successors of their fathers, are: President, H. Clifford Gallagher; Secretary, Horace N. Plummer; Treasurer, Dr. Walter C. Kite; William C. Hall, Mrs. Eliza J. Clum, Frederick C. Spargo, Homer W. LeSourd, John W. Gardner, Henry H. Crossman.

CHAPTER V

ORGANIZATION

Worship

The organization of the First Dorchester Methodist Episcopal Church grew out of the services of worship, which began as mid-week meetings in the home of Anthony Otheman.

The prayer meeting consisted of Scripture reading, singing the early Methodist hymns, exhortation, prayer and testimony. There the earliest conversions occurred. Through the years this service has been a chief source of spiritual life. For a long period the meeting night was Tuesday. In the eighties this was changed to Friday. One of our older members has described the prayer-meetings as held in the fifties, when he was a boy of eighteen years.

The place of meeting was the basement of the second church. The ceiling was low. A stove funnel crossing the room made it necessary for a tall person to bow in passing under it. Oil lamps provided the light. Rev. Ralph W. Allen, just forty years old, was the leader. Twenty persons, largely women, were present. The men sat on the left and the women on the right of the center aisle. William Spargo led the singing. "Children of the Heavenly King," was a favorite hymn. Mrs. Dalton and Mrs. Allen were especially fine singers. Mrs. Sampson and Mrs. Fowler prayed and exhorted. Mr. Sampson began his testimony with the greeting, "Brethering." Mr. and Mrs. Charles H. Daniels, Mrs. Thomas Tilden, Mr. and Mrs. Samuel Templeman took part. Samuel Cox, a tall, dark-complexioned young man, would rise nervously and speak in a trembling tone, yet most effectively. Carter, Sloan, Beal, Curtis and Blodgett were familiar names

in those services. At the close of the meeting, John Hibbard's grasp of the hand impressed the life of the worship upon those present. This description represents the prayer-meeting in our Church. The testimonies of those early days were positive and definite. The members had been soundly converted. They used well the social means of grace. During the seventies and eighties the meetings were marked by a revival life. The prayer-meeting continued through the century as a chief source of spiritual power in the Church.

The Class Meeting was the conference meeting of the first members. Its aim was the nurture of the people in the Christian life.

Two class books have been preserved of this meeting, as conducted from 1840 to 1845, by Caleb Dalton and Michael Whittemore. There were forty-five members of those classes, among whom were the strong men and women of that day. Andrew Sampson, who also had a class, is said to have been the best leader our Church has had.

The monthly reports of the leaders in 1878 and the following years show a great interest in this service. The year-books of 1885, '86 and '87 contain the names of the Church members divided into seven classes. The assignment of all the people to places in the Class Meeting was the custom of the pastors for many years and continued into the nineties. This plan was a wise provision for the spiritual instruction of the people and strengthened the life of the Church. John Hibbard, Samuel Templeman, Levi Hallett, George J. Sloan, Alexander Hobbs, George W. Nickerson, Sumner Webb, Charles A. Bates, Vincent Ballard, Harriet B. Steele, George A. Stetson, Christopher Karcher and Samuel Buckley were among the leaders who made this service a blessing in our Church. The more recent leaders were J. Medcalf Constable, William M. Picken, Robert E. Childs, Whitfield A. Bradshaw and Miss Caroline B. Steele.

A modern use of the Class Meeting has been the training

of our children and young people as probationers in the doctrines of Methodism and the facts of the Christian life.

The Class Meeting has continued to the present time a source of vital help to all who have attended. The value of this service consists in the opportunity it gives of mutual conference in the interests of the Christian life.

The watch-night meeting has been held annually through our one hundred years of Church life. The service held in 1816 resulted in several conversions.

The love feast was enjoyed by our early members as much as in the other churches of Methodism. The voice and spirit of Jefferson Hascall as he sang in our love feasts early in the fifties is still remembered by our older members. No service helped better than the love feast to bind our people together in Christian love.

In the mid-week services at the Otheman home the Boston ministers were heard. When the church was provided in 1818 the preaching services were held Sundays and were conducted by the regularly appointed preachers. The uniform order of worship given in the different editions of the hymnal was adopted in our Church. The climax of the Sabbath services was reached in the Sacrament of the Lord's Supper, which through the years has lifted the people into the presence of Jesus Christ as no other form of worship.

During the first half century and more the men sat on the left and the women on the right of the center aisle, as was true in all the churches of the olden days. Just prior to 1870 four of our women, Mrs. Hibbard, Mrs. Harrison, Mrs. Nickerson and Mrs. Holmes, began to occupy the seats on the men's side of the church. The result was that this custom passed by, never to return.

For many years the Sunday preaching services were held in the forenoon and afternoon. A prayer-meeting was conducted in the evening. In the fall of 1880 the afternoon service was discontinued and in the spring of 1887 the evening

hour of testimony was changed to a preaching service. Music was one of the great means of blessing in the public worship. In the early years the natural voices of Mrs. Bell, Mrs. Allen and Mrs. Dalton gave marked inspiration to the people, who joined heartily in praise. Josiah Webb, Jabez Sumner, William A. Spargo and Alliston B. Clum are remembered for their leadership of the music. Ralph A. Quimby played in the choir during the eighties and nineties, serving as the leader a part of the time. Among the players were Mary E. Carter, Emma Fiske, Jennie Clum and Charles A. Ufford. In recent years chorus choirs and quartettes have alternated in the service of the Church. Our Church has been peculiarly favored by the ministry of the best preachers of our Conference.

Out of the spiritual life expressed by the services of worship has grown the organizations and societies of our Church.

THE QUARTERLY CONFERENCE

The first item we have regarding our Quarterly Conference refers to a meeting held January 30, 1829, when the second church was planned and a Board of Trustees was elected.

As noted in the chapter on patriotism, our Conference passed resolutions against slavery and intemperance in 1839 and for international arbitration in 1850. Our early leaders were patriotic men and pioneers in reform.

In 1872, this body voted to invite Charles S. Rogers to serve a second pastorate for the purpose of leading the enterprise of building our present house of worship.

No records of the Quarterly Conference have been preserved prior to 1883, since which time the reports of the pastors, Church officers and the Society presidents have been kept on file. The twenty-four presiding elders or district superintendents who presided at the meetings of the Conference were the marked personalities of New England Methodism. The

quarterly visits of these men brought to our Church a great inspiration. The members were the notable men whose lives are outlined in the chapter on biographies. Mrs. Harrison, Mrs. Jennie Hibbard and Mrs. Mary E. Davis were the first women to be elected to membership. Mrs. Davis served as secretary of the Official Board for twenty years. Miss Ella M. Packard held this position at the time of the Centennial Anniversary. Our Quarterly Conference was through the century of our history a strong body and gave distinction to our Church in the Annual Conference.

This body resolved itself into the Official Board for monthly meetings, at which the local Church business was conducted. Since 1878, the records of these meetings have been preserved. They constitute an account of our Church life.

THE TRUSTEES

Anthony Otheman probably directed the property interests of the Church for thirteen years. The first house of worship was provided by him.

The first Trustees of whom we have any knowledge were elected Jan. 30, 1829:— Thomas MacIntosh, Benjamin F. Dickerman, Andrew Sampson, George W. Lowe, Elias Harris. The duties of these men were to build the new church (our second edifice) and to care for the church property. These Trustees performed their work well. Three of their number with the pastor directed the building of the church. The Board maintained itself by the continued service of those chosen at the Quarterly Conference year by year until 1853. The best business men in the Church made up its membership.

March 19, 1834, the Church was incorporated as follows:

"Chapter 91: An act to incorporate the Methodist Episcopal Society in Dorchester.

SECTION 1. Be it enacted by the Senate and House of Representatives, in General Court Assembled, and by the

authority of the same, that Myron Wight, Thomas Mac-Intosh and John Warren, their associates and successors, are hereby incorporated as a religious society by the name of the Methodist Episcopal Society in Dorchester, with all the powers and privileges, and subject to all the duties and liabilities by law incident to religious societies legally established in this Commonwealth.

SECTION 2. Be it further enacted, that said corporation shall have power to hold and manage any estate to the value of ten thousand dollars, provided the same be operated exclusively to parochial purposes." Further enactments were made which increased the amount of the property the Trustees could hold. Of these we have no account at hand. From 1829 (or possibly earlier) the pews were held as property as much as the building; that is, owned by individuals but under the control of the Trustees.

June 15, 1853, the Trustees resigned in order to reorganize in conformity with the State laws enacted in 1847. The old Board were William L. Carlton, Josiah Webb, Jabez Sumner, Josiah F. Twombly, Michael Whittemore, Robert Hall and Zimri Burgess.

In keeping with the law of our Church and the State, Rev. Stephen Cushing nominated and the Quarterly Conference confirmed the following Trustees: William L. Carlton, Michael Whittemore, Robert Hall, Zimri Burgess, Jabez Sumner, Josiah F. Twombly and Josiah Webb. These men signed their names to the records of the proceedings. Jabez Sumner, the new Secretary, made the Board legal by being sworn before Asaph Churchill, Justice of the Peace. The Trustees were thus elected each year and constituted a legal body by the annual qualification of the Secretary before a Justice of the Peace.

The Trustees at first were limited to five in number, later to seven and finally, as at present, to nine. The minimum number has always been three. The rules for the guidance

of our Trustees have been made by the General Conference at each quadrennial session and stated in the Discipline, published every four years.

From 1853, we have a record of every meeting our Trustees have held, which gives an accurate knowledge of the business transacted since that year of reorganization.

At the time our present church was built, the Trustees were Josiah Webb, George W. Nickerson, Joseph Holmes, Sylvester H. Hebard, Michael Whittemore, Charles Frizell, Joseph E. Hall, J. Sumner Webb. The beautiful church in which we worship is a monument to the work of these men. During the last forty-one years the Trustees have spent \$10,070 and over in maintaining the property. Up to 1910, the current expenses of the Church were provided by the Trustees by the rental of the pews, after which this work was placed in the hands of the Official Board. The right to the income of pew rentals was surrendered by the Trustees in 1914 in view of the fact that the Church expenses were henceforth to be met by the weekly offerings of the people.

We are greatly indebted to the men of our Church who have given their money, time and thought to the trusteeship of our property.

THE STEWARDS

The Stewards have represented the temporal and spiritual interests of our Church. They have served as the advisors of the pastor. Men of the best Christian life and trustworthy character have filled this office. Since the last years in the second church the women have also taken their places of stewardship with the men.

The record book of the Official Board, dating from 1878, also contains an account of the Leaders and Stewards' Meeting, which at that time was held each month. The Class Leaders joined in those meetings. The Class Meetings, the condition of the sick, the care of the needy, with other matters, were con-

sidered in those meetings. One or two cases are cited in which members who walked disorderly or neglected the means of grace were dealt with and admonished. A splendid picture is given in this record book of the inner spiritual life of our Church from 1878 to 1902. The Leaders' and Stewards' Meeting has been absorbed by the Official Board. One steward has been annually delegated to keep the Church records and another to represent the Church at the District Stewards' Meetings.

OTHER OFFICERS AND COMMITTEES

The Trustee funds have been kept by the Treasurer of the Board, who has guarded the property money and reported his work to the Trustees and the Quarterly Conference.

The weekly offerings of the people for the current expenses and the benevolences of the Church have been planned for by the Finance Committee and cared for by the Collector and Treasurer, who are accountable to the Quarterly Conference.

Special committees have had charge of the music, the supply of the pulpit, the care of the parsonage, the examination of the Church records, the work of the benevolences and the auditing of the treasurers' books.

The retired ministers living in the Parish, Stephen Cushing, Franklin Furber, Daniel Steele and Charles W. Holden, have taken their places in our official meetings and added their blessings to our people. Our official organization has included every interest of the Church life.

THE SUNDAY SCHOOL

The Sunday School has been one of the greatest factors in the building of our Church, because of the training in the Christian life it has afforded the children, and the opportunity of Bible study it has given to those of all ages. There is no record of any systematic work in this line during the earliest

years. The founding of the Church involved so many problems connected with the meetings and preaching services, in the face of opposition, that this department was an after-growth.

The Sunday School was organized in 1827. Rev. Chauncey Richardson, a young man of twenty-five years, was the pastor. His culture, with his youthful vigor, gave him the qualities of leadership in this work. The most active person in starting the School was Mrs. Elizabeth Simmons, one of our founders, whose early interest in the religious training of children fitted her for the task of organizing our School. As early as 1801, while a public school teacher in Dedham (now Roxbury), this woman gathered her scholars at the school house on Sundays for religious instruction. She must have been interested in this work after coming to Dorchester in 1813. Older members of our Church have asserted that she taught the Bible to the children in those early years. Of this we have no definite account, and 1827 is recorded as the year of organization.

Bishop Asbury opened the first Sunday School in America in Virginia in 1786. The Episcopal Church opened theirs at Philadelphia in 1791. The formal establishment of this work in New England was in 1814. The year our School started, the Methodist Sunday School Union was organized and the American Sunday School Union was but three years old. Thus, our Church began her instruction of the young during the opening year of Sunday-School work in America.

In that early day there were but few books of instruction. The Bible was studied without helps. The personal contact of the fine men and women, who knew their Bibles, was a great force in the spiritual nurture of the boys and girls. The concerts of the Sunday School, during the thirties and forties, consisted of Scripture passages recited by the scholars, together with the singing of the old Methodist hymns.

The first superintendent of our Sunday School was Myron Wight. Twenty men served in this office during the first fifty

years of the School. Benjamin Capen was one of the early superintendents. He was a very unique and efficient leader in this work, which he loved and finally surrendered with reluctance. Charles H. Daniels was the superintendent in 1864, and from this position went to the War; Mr. Rogers taking charge of the School during his absence. Upon his return, he resumed the superintendency and continued until 1869. He was a most natural man in his bearing, of a genial, happy disposition, and greatly loved by all. Mr. Alexander Hobbs succeeded Mr. Daniels as superintendent. Miss Mary White was an early and able leader of the primary department. Among the first teachers was Samuel Templeman, who served the School thirty years. In 1863, a certificate of life membership was given to Josiah F. Twombly, Jr., for regular attendance and good conduct, according to a custom then in use.

The Fiftieth Anniversary of the Sunday School was observed in 1877. The newly built auditorium was beautifully decorated. An arch of white flowers and green leaves was placed in front of the organ gallery, within which a boy and a girl were stationed, making a striking picture. Messrs. Clum, Nichols, Templeman and Pierce rendered quartette selections. Rev. David H. Ela preached at the morning service on the duty of religious training for the children, and gave a history of the School in the afternoon. Exercises were held in the evening, consisting of passages from the life of Jesus, recited by the scholars. George W. Nickerson was the able superintendent at this time.

During the Jubilee Year the Sunday School consisted of 240 scholars and supported an average attendance of 169; raising for the work \$350.00, a record made after \$1,533 had been presented to the Church for the new house of worship recently built. Interesting programs have been preserved of the fifty-first, fifty-second, sixty-first and sixty-seventh anniversaries.

October 28, 1894, the sixty-seventh annual report stated that twenty-six superintendents had served the School, six of whom came in the period since 1877. There were 386 scholars, 32 teachers, and 12 officers. The School had a library of ninety books. A gift of \$100 that year made possible the purchase of 165 volumes.

A young men's Bible class was formed in 1891, which had grown to an attendance of twenty-five. Since the time of the Fiftieth Anniversary of the School, in 1877, these men have served as superintendents: George W. Nickerson in 1877 and 1884, Edwin W. Fowler in 1879, George A. Stetson in 1885, Charles Frizell 1886, Alexander Hobbs 1887, William M. Picken 1892, Lincoln Damon 1895, John Gordon 1902, A. B. Sill 1905, Homer W. LeSourd 1906, John W. Gardner 1916. Edwin W. Fowler labored hard for the young people. Charles Frizzell's decorations for the concerts, and preparations for the picnics in Vose's Grove, are remembered with great pleasure. For over twenty-five years he served as a Sunday-School teacher with marked success. Granville M. Fiske was the Sunday-School librarian for forty years. Prior to 1892, Mr. H. Clifford Gallagher had been secretary of the Sunday-School for sixteen years. Mrs. Adelaide B. Plummer was for years the superintendent of the primary department.

Great has been the service of all who have united to make our Sunday School a power in the Church for eighty-nine years of organized life.

Interesting programs have been preserved, which show the great place public occasions have had in the School. The Harvest Concert, October 20, 1886, was marked by special decorations and exercises. Dr. Bradford K. Pierce preached at the morning service. The harvest concert of thirty years ago was of unusual interest and attractively carried out. There were very fine Rally Day exercises in 1896 and 1899; Hamilton S. Conant speaking at the latter, when 315 were

present. The Children's Day program of 1899 was of marked interest to the School. Christmas and Easter have called forth the best efforts of our scholars. These great days of the Church have been used each year as occasions to lead the young into the Christian life.

Our Sunday School has been a great help in the temporal work of the Church, raising annually during the last fifty years from \$300 to \$500 for its own expenses, and giving since 1881 (when the Sunday-School gifts were first published in the Conference Minutes), a total of \$2,479 for missions, an average of \$68.88 per year. The missionary offering has averaged \$91.90 per year during the last ten years. The Children's Day annual offering for the Board of Education of our Church has been \$13.00 for the last few years.

In 1871, the International Lessons were adopted, since which time the work of our classes has been made more systematic. The graded lessons and the grading of the scholars up to the intermediate department, adopted upon its introduction into Sunday-School work, has proved a great help, and was one of the steps taken to keep our School up to date.

The growth in Sunday-School methods occasioned the further organization of our School into departments. The primary scholars have been classified into the beginners, primary and junior departments. A cradle roll was added for the babies under three years of age. The home department was started to carry our School and Bible Study into the home, for those who could not go to the church. These last two departments have meant a system of calling upon our families, and making possible a membership in the Sunday School for the youngest and the oldest.

The Powell Bible Class was organized November 10, 1911, as a recognized class of the Board of Sunday Schools and the International Sunday School Association. A certificate recording this organization, signed by Marion Lawrence and David Dunlap, hangs upon the wall of the church auditorium.

This class has been maintained with great profit to the men of the congregation.

The Sunday School has used the lesson helps and literature provided by the Church, which has placed before our scholars the most scientific material for Bible study.

More than seventy per cent of the Church members come from the Sunday School. Here is, therefore, the training-ground of the young for the Christian life. Our First Church has been fed, year by year, from this never failing source of supply, our children brought up under the instruction and spiritual culture of the Sunday School.

THE LADIES' AID SOCIETY

The first Methodist in Dorchester of whom we have any record was a woman, afterwards known as Mother Sabine. The co-founder of our Church was Mrs. Elizabeth Simmons, who was scarcely second to Anthony Otheman in the days of beginnings. The earliest members were largely women, who supported the meetings in Mr. Otheman's home and during the eleven years of services, from 1818 to 1829, in the first church, faced the fierce opposition of the neighborhood in keeping up the meetings. From 1816 to 1840, the life and work of the Church was largely carried on by women.

The Ladies' Benevolent Society was formed either in 1838 or 1840. The first object was to provide a parsonage. The house selected for this purpose was that now standing on the corner of Sanford and Morton Streets. The ladies made clothing especially for children, and by the sale of the same, raised money for the poor in the community. At one time in the forties the Church officials thought that the pastor's salary could not be raised and regular pastoral services would have to be discontinued. The women rose to the occasion, saying, we "will support a pastor." This they accomplished. Mrs. Elizabeth Simmons was the first president of the So-

ciety. Miss Sarah Lake was for years a very efficient president. Miss Margaret V. Beal served as secretary for a long period.

During the Civil War the women greatly helped the soldiers who enlisted from our Church, by making bandages, preparing lint and providing other comforts. Our Church was honored by the service of Olive Freeman as an army nurse.

The early meetings were opened by prayer and Scripture reading. From the start our women had a live Society for the good of the Church.

Prior to 1865 there were no records preserved, which accounts for the few available facts regarding the first years of the Society.

The Ladies' Benevolent Society, still called by this name, was reorganized with a new constitution in 1865. There were at this time fifty-three members. Twenty-seven men held an honorary membership. Twenty-five usually attended the weekly meetings. The banner attendance at any one meeting was fifty. The meetings were held in the homes of the members. In 1871, the suppers to be provided by the hostesses were limited to bread, butter and cake, under a penalty of \$1.00 for exceeding the limit. These home gatherings were full of interest and profit. Mary F. Nickerson was the president at the time of reorganization. She was succeeded in 1866 by Mary T. White, who married Michael Whittemore that year. The next two leaders were taken from the parsonage, Mrs. Sheppard in 1867 (the mother of Mrs. Richards) and Mrs. Bemis in 1868. Mrs. Mary F. Nickerson was the efficient president for ten years, from 1870, during the period of great activity when the present church was built. Mrs. B. F. Lusk was elected in 1880 and served acceptably for three years. She was succeeded by Mrs. Joseph E. Hall in 1883, who greatly helped the Society. Mrs. Jennie E. Hibbard was president for four years from 1884 and again in 1895 for another term. She had served the Society before

1879 as secretary for fifteen years. Mrs. Hibbard was a great leader. In 1888 Mrs. Alexander Hobbs became the president of the Society. Mrs. Geo. W. Furness was placed in charge in 1891, followed by Mrs. Albert Hibbard in 1892. Mrs. Eliza J. Clum served as president from 1899 to 1906, when Mrs. Nathaniel R. Perkins succeeded to the presidency. She was followed in office by Mrs. Willard W. Hibbard in 1910. Mrs. Emma L. Wallace was elected in 1911 and Mrs. Robert Upham in 1913.

A noble line of women have served the Society as president and have been supported by a splendid band of working members.

The constitution was revised in 1882 and again October 16, 1895, when the name was changed to "The Church Aid Society of the Dorchester First Methodist Episcopal Church." The organization is now called "The Ladies' Aid Society."

After 1865 the Society turned its attention from the care of the soldiers to the work of the Church. The Church Fair has been the leading channel through which the women have raised their money. The first was held February 12th, 1869, when \$292 was made toward the purchase of a tent at Asbury Grove. The rest was fully met by the fair of the following year, at which \$200.00 were secured. The balance above the cost of the tent was devoted to the parsonage furnishings. American Hall on Sanford Street was the place where the early fairs were held.

The greatest fair in our history was held in December, 1875, in the vestry of our church, dedicated the previous September. It lasted two days and netted \$1,400.00, which was devoted to the furnishings of the church. Members and non-members of the Church worked together as one united company. Among the hard workers were Richard Harrison, Mr. and Mrs. Joseph E. Hall, Mr. and Mrs. Charles E. Whall, George W. Furness and Mrs. Henry Durell. The people gave both of their time and their money. It was a community

affair and was remembered for years as a great occasion in the Church life. The Society gave for the bell and furnishings of the new church \$3,343.94, a splendid gift.

The fairs of 1878 and 1879 were notable because they were held July 4th in Vose's Grove. At each of these outdoor festivals \$250.00 were made. One of the prominent features of these church fairs was the paper announcing the programs, sale tables and giving historical facts about the Church and village, with the advertisements of business firms in Boston Dorchester and Milton. These papers were, "The Kaleidoscope," in 1874 a large eight-page paper filled with items of Church interest; "The Holiday Folio," in 1876 containing an account of the Dorchester churches; "The Fair Herald," in 1879 and 1880, each four-page papers, devoted to advertisements and Church items.

From 1865 to 1880 the women had contributed over \$4,000.00 to the Church. The fairs of 1884 and 1885 were devoted to raising money for the subscription of \$1,000.00, which the Society made toward the payment of the Church debt. This was liquidated the following winter. Many of the later fairs were held in Associates Hall. In 1895 the fair took the form of a Carnival of Days, netting \$845.83. The last fair of the Society was held February 22 and 23, 1915, as a Washingtonian Fair. All the societies of the Church co-operated. The net proceeds were \$359.94. These annual occasions have served to bring the people together in a united spirit for the Church work. By means of these fairs alone, the women have raised since 1865 over \$12,175.85. The proceeds of four fairs were not recorded. This one line of activity has been a great work for the Church.

In 1871 the Society entertained a Sunday-School convention in the church. The women were the generous hostesses on many public occasions, such as the dedication of the present church and its Jubilee. Each new pastor has been welcomed by the receptions given by the Ladies' Aid Society.

In 1871 the women introduced entertainments of the Society in the church. These were given by our people and proved of great interest. These entertainments often took the form of lecture courses, the planning of which was greatly helped by J. Sumner Webb. Such men as W. H. H. Murray, Eben Tourjee and Wendell Phillips were brought to our church. Our people thus heard the best speakers of the day.

An old folks concert held in 1882 netted with a previous entertainment \$176.20. These occasions in which our people took part were much enjoyed.

In 1894 an experience party brought the Society treasury \$574.58, and such gatherings held for several years proved a profitable source of income.

New England harvest and chicken-pie suppers have been held in recent years. The May breakfasts have been popular occasions. The new banquet hall of the church was first used for a supper Nov. 11, 1909. This has afforded our women a pleasant meeting place for their monthly suppers, which have been much enjoyed by our Church as a means of social life.

The Ladies' Aid Society has given to the Church in special ways, such as the furnishing of the church when built, the payment toward the liquidation of the debt, the remodelling of the church parlors in 1891, the purchase of parlor furnishings in 1898, the gift of a new pulpit and altar carpet in 1900, the decoration of the parlors in 1905 and again in 1915, the purchase of the vestibule carpet in 1907, and the repeated refitting and refurnishing of the parsonage.

One gift to the church deserves a special mention, that is the renewal of the auditorium cushions during the summer of 1916, at an expense of \$535.00, after they had been used for forty-one years. This was a grand service given by our women in preparation for the Centennial Anniversary.

Besides all the help in special ways, the Society has made an annual gift to the current expenses of the Church and at

the close of the century was paying a weekly offering to the Church amounting to \$260.00 per year.

Since 1865, a period of fifty-one years, the Society has raised for the Church over \$18,500 for special improvements in addition to the offerings for current expenses. This is a great work, which should give our people a deep sense of gratitude.

Aside from financial assistance, our women have been a distinct factor in the social life of the people, adding their grace of service to our public occasions; calling upon the sick, the strangers and the homes of the parish, greeting people at the church services and affording help to those in need. A veritable benediction has the Ladies' Aid Society been to our Church.

THE WOMAN'S MISSIONARY SOCIETY

Our women have been great leaders and workers not only in the home Church but also in world-wide missions. In February, 1879, the Ladies' Aid Society met with Mrs. Joseph Holmes. At this meeting an auxiliary of the Woman's Foreign Missionary Society was organized. The first officers were: president, Mrs. H. D. Weston; vice-president, Mrs. Joseph Holmes; recording secretary, Mrs. Albert T. Twombly; corresponding secretary, Mary E. Whittemore; treasurer, Mrs. F. M. Severance.

During the year 1885, the Ladies' Aid and Missionary Societies met together, to the mutual profit of all the ladies. Mrs. Vincent Ballard was the president in 1885 and 1886, and Mrs. F. M. Severance in 1887. In 1889, Mrs. Harriet B. Steele came to Milton and was soon made the president, which office she held thirteen years. The Society devoted its attention until 1898 to the foreign missionary field. The aim of the Society has been to raise funds to send the Gospel to the women of foreign lands. The method of raising funds

has been that of membership dues and special plans for gifts by the ladies. For some years the Society has paid part of the salary of a Bible woman in Japan.

The Woman's Home Missionary Society was organized September 26, 1886, with these officers: president, Mrs. Christopher Karcher; vice-presidents, Mrs. Hallett, Mrs. Chubbuck, Mrs. Smith, Mrs. Fabian; recording secretary, Miss Cora B. Robie; corresponding secretary, Miss Mattie D. Whittemore; treasurer, Miss Emma L. Karcher. During the first year there were twenty-four members and one life member. The aim of the Society has been to give the Gospel to the women and children of our home land, by gifts of money, clothing and the services of Christian women. Mrs. Jennie Hibbard was one of the early presidents.

In 1898, the two Societies united in a Woman's Missionary Society, under the presidency of Mrs. Steele, which union lasted four years, when the Society divided into the Foreign and Home Societies, and reunited in 1906. During the four years of separation, Mrs. Jennie Hibbard was the president of the Home Society.

During Mrs. Steele's presidency, first of the Foreign then of the United Society, the meetings consisted of programs taken from leaflets and papers, together with original papers by the members. After 1898, the programs alternated between the foreign and home fields. Most of the ladies belonged to both Societies.

Mrs. Walter C. Kite became the president in 1902, continuing for six years. She presided over the Foreign Society for four years and over the reunited Society for two years. Mrs. Homer W. LeSourd was elected president in 1908, and served the Society in this office until 1916, when Miss Caroline B. Steele was chosen to lead the Society.

The Woman's Missionary Society has had two sets of members, one paying dues to the Foreign Society and one to the Home Society of the Methodist Episcopal Church.

There has been a separate treasurer for each Society. Most of the ladies belong to both Societies.

In 1912, there was a membership campaign, which increased the interest in missions throughout the Church. Our auxiliary took an active part in this movement.

The meetings have been held in the Church parlors and the homes of the members. A social time, with refreshments, has followed each meeting.

The programs of the United Society have alternated between the foreign and home fields, similar to the plan in use before 1902, and have consisted in readings, questions, and papers. For some years the ladies have studied the books of the United Study courses. The advantage of one Society has been the united appeal which could be made to the ladies of the parish for membership and active interest in the work of missions.

In 1912 the young women of the Church were banded together as a Young Woman's Missionary Society, by Miss Clementina Butler. The presidents have been Miss Elizabeth I. Spargo and Miss Elsie W. Hawes. The young women have held lawn parties, cake and candy sales, and collected the membership dues, thus raising each year the money to support a half scholarship for a girl in Japan and one in South Carolina. The total amount given for these causes to the parent societies since 1912 has been \$147.55, of which \$106.25 have gone to the Foreign Society and \$41.55 to the Home Society.

The children were early organized as Standard Bearers and Queen Esthers, and taught to give their mites to the cause of missions. In 1915, the Junior Partners were made a part of the Woman's Missionary Society. The women have taken the girls as junior partners and have become responsible for their dues. Monthly meetings, with special programs, have been held at the Junior League hour on Sunday afternoons.

The Woman's Missionary Society has done a wonderful work in these ways. First, by the gifts of money for the uplift of the world's womanhood, our women have contributed to the Woman's Foreign Missionary Society, since 1879, the sum of \$3,138 — or an average of \$84.81 per year. They have given to the Woman's Home Missionary Society, since 1886, a total of \$2,137 — or an average of \$71.23 each year. The women have raised for both the Home and Foreign Missionary Societies, since 1879, the splendid sum of \$5,275, — or an average of \$142.56 per year. Secondly, the women of this Society, as of the Ladies' Aid Society, have taught the Church the value of business methods in raising money. The introduction of a definite system in missionary endeavor has opened the eyes of the Church to her wider ministry. Thirdly, the women have practically organized within the Church a school of missionary education, by means of their monthly meetings, their attractive programs and their literature.

The mission of our women in the home Church and in the world fields of ministry is beyond calculation.

THE ALDINE ASSOCIATION

The Aldine Association was organized January 1, 1879. Its meetings were held in the vestry the second and fourth Thursday evenings of each month. It derived its name from Aldus Manatius, an old Venetian printer of classical authors. The object of the Society was the attainment of social and intellectual culture and enjoyment. An interesting program has been preserved of its first anniversary, when Revs. Frank J. Wagner and Hiram D. Weston, also Col. Homer B. Sprague of Boston, gave addresses. It continued several years and in 1880 had 175 members. Henry N. Locklin, Miss Louise Epmeyer and Mrs. Margaret Whittemore Reed were among the young people most active in this organization.

SPECIAL ORGANIZATIONS

A Chautauqua Reading Circle was formed in our Church in 1885, which met the second and fourth Thursday evenings of the month for the study of the prescribed courses.

In 1885 a Ladies' and Pastor's Social Union was organized, having for its object the assistance of the pastor in calling upon strangers and the sick. The Union met the second Wednesday of each month.

THE EPWORTH LEAGUE

The young people's work was recognized in our Church at Leaders' and Stewards' meeting February 24, 1879, when a vote was passed to hold a young people's prayer meeting at 6:15 P.M., Sundays. Again, May 25, 1885, this meeting was appointed for 6:30 P.M., to be followed by the regular worship at 7:00 P.M., Sundays. These meetings were maintained with great usefulness for eight years.

In November, 1887, The Young People's League was organized, with Raymond F. Holway, the pastor, as president. The devotional meetings grew steadily to such an attendance that in February, 1888, it was voted to hold them in the vestry. The business and social meetings consisted of readings, music, the study of notable people and discussions on live topics.

When the Epworth League of the Methodist Episcopal Church was organized, the First General Conference District officers invited all the Methodist young people's societies in New England to join in the new movement. October 16, 1889, the Young People's League voted to disband and organize as an Epworth League. The organization was completed the following March. Ours became Chapter 554. At the anniversary of the Society in May, 1894, Rev. Raymond F. Holway was the speaker. On this occasion the name Holway Chapter No. 554 of the Epworth League was placed in the

constitution in honor of Mr. Holway, who was the pastor when the League was organized. A handsome banner for the Chapter was secured in 1893, and the next year Messrs. Damon and Bourne donated for this a beautiful case.

The following have served as the presidents: Raymond F. Holway, 1887 (the only president during the time of the Young People's League), Lincoln Damon, 1889; Thomas Kilcup, 1890; Mrs. Elizabeth H. Bourne, 1891; Bert Poole, 1894; Dr. Nathaniel H. Perkins, 1895; Mrs. Elizabeth H. Bourne, 1897; John Gordon, 1901; Ella M. Packard, 1902; Robert E. Childs, 1904; Oscar E. Nichols, 1907; George G. Pratt, 1909; Grace Mehaffey, 1910; Edith M. Bradshaw, 1911; Arthur C. McIntosh, 1913; Walter J. Burke, 1916.

The Epworth League has taken a great place in the work of the Church. The devotional meetings held each week have been full of life. From twenty-five to fifty have attended. The membership has ranged from fifty to one hundred ten; the climax was reached in 1896. The business meetings have served as the occasion of interesting socials among the young people. A public service has marked each anniversary. The young people entertained the Official Board in February, 1890, with an interesting program and social time. February 27, 1890, an attractive entertainment was given in Associates Hall. The League presented the Church, July 2, 1891, a bronze tablet, placed on the wall of the auditorium, on which are these words: "In memory of Josiah Webb, a faithful member of the Church. For sixteen years President of the Board of Trustees. MDCCCXCI. Erected by the Epworth League of the Church." The exercises of presentation consisted of papers by Miss Mary Whittemore on "Fallen Heroes," and by Miss Ella M. Packard on "Our Debt to the Past." Mr. Holway presented the tablet to the Church, which was accepted by George W. Nickerson. Miss Bessie Clum, granddaughter of Mr. Webb, unveiled the tablet.

In 1896, Rev. John Galbraith addressed the young people

at their anniversary. The same year a section of the Christian Endeavor Convention, held in Boston, was entertained by our Church. A reunion of the League was held in 1905, in which the former pastors and the District Superintendent took part. The Boston District Epworth League was entertained twice by our Chapter, notably April 19, 1914, when a splendid program was enjoyed.

Our young people furnished one half of the Rogers' Ward at the Deaconess Hospital in 1896; also one of the original rooms in the League Settlement House, Hull St., Boston; distributed one summer about 1,500 bouquets in the city; repeatedly entertained needy children of Boston, and for years held services at the Dorchester Incurables' Home. Our Chapter was the first on the Boston District to report the apportionment for the District missionary to be sent to India. In our home Church, the purchase of the vestry piano, in part, and assisting in furnishing the parlors and dining room, are among the lines of work done.

The following figures show the work of the Epworth League, along temporal lines, from its organization to October 1, 1916:

Amt. paid Church

Pew Rent and Subscriptions,	\$390.00
Donated acc. Dining Room,	55.00
Piano (Ladies' Parlor),	75.00
Furniture (Ladies' Parlor),	75.00
Repair Fund,	10.00
Total,	————— \$605.00

Mercy and Help Dept.

Sundry Expenditures,	\$328.86
Missionary Collections,	73.20
Epworth Settlement,	63.00
Morgan Memorial,	60.00
Half Expense Ward in Deaconess Hospital,	85.00
Total,	————— \$610.06

General Expenses.

Sundries,	\$815.16
Song Books,	57.50
Stereopticon for Church,	10.00
Telephone (Parsonage),	19.05
Memorial Tablet (Webb),	125.00
	—————
	\$1,026.71
Grand total,	
Raised and expended by the League.	\$2,241.77

The object of the Epworth League is to train our young people for the active membership of the Church. Holway Chapter has done much to meet this test of efficiency. The list of presidents shows the leaders the League has furnished the Church for subsequent service. The officers and members have supported the presidents in keeping before our young people the standard of service for Him whose Cross-bearers we are.

THE JUNIOR LEAGUE

The Junior League was formed in our Church after the organization of the Epworth League. Its aim was to train the boys and girls under fifteen years of age for membership in the Senior League. Among the superintendents of this work have been Mrs. George A. Phinney, Mrs. Elizabeth H. Bourne, Miss Lily V. Crawford, Ernest Sill, Misses Sarah W. Carpenter, Helen Parker, Marion MacIntosh, Laurena Van der Pyle, Julia E. Hall, Ina White, Edith Jarvis, and Aline Tarr. The membership has ranged from forty to sixty. The meetings have been held at the Church Sunday afternoons, at which the attendance has averaged about forty. The children have been instructed in the Bible, the history and doctrines of the Church and the Christian life. Frequent socials have been held, usually Saturday afternoons. The juniors have assisted the seniors in their work, such as helping to provide for the children's care at the Deaconess Hospital

in 1900; the making of scrap-books for the city children at different times, and especially in leading the boys and girls into the blessings of the Christian life. The Junior League has been a source of great blessing in our Church. The superintendents have taken their places in the Epworth League cabinet, and thus have connected their work with the Senior League.

BOYS' AND GIRLS' WORK

Boys' work has been undertaken at different times. The Powell Club started this kind of service and appointed a committee to look after the interests of the boys. An athletic club was formed, which accomplished much good. Gymnasium classes were conducted during two winters, in 1911 and 1912. The boys under twelve have enjoyed a Junior Scouts organization since 1913, in which the pastor, Ralph Bissett and Raymond W. Moore have been the leaders. In 1914, a troop of Boy Scouts was formed, with Arthur C. McIntosh as master, and by recognition of the Boston Council. This troop has continued to do regular Scout work.

The Camp Fire work for girls was organized March 29, 1916, with Mrs. James E. Drever as Guardian. The Camp Fire of Greenwood Memorial Church initiated our girls as members of the organization. The name adopted was the "Neponset Camp Fire"; changed to "Tee-peewah-wah Camp Fire." The work has been very profitable and has grown in favor among the girls of our Church. A second Camp Fire has been organized, with Mrs. Arthur N. Foster as the Guardian, and named the "Kapka Camp Fire." This has met with marked success.

THE POWELL CLUB

A meeting was held in the vestry February 14, 1906, to organize a Men's Club. The pastor, Webster H. Powell, introduced Mr. H. Clifford Gallagher as chairman of the

evening. Dr. Chrysler spoke on the "Dispersion of Seeds." Forty-two men agreed to join the Club. Rules were adopted at the next meeting, held March 7, setting forth as the aim of the organization the mutual fellowship and good of our men. The meetings were to be held the third Wednesday of the month, the dues to be \$2.00 per year. The first officers were: president, Charles E. Letteney; vice-president, Willard W. Hibbard; secretary, A. E. Streever; treasurer, Paul M. Carpenter; executive committee, H. Clifford Gallagher, Dr. Walter C. Kite, John Swift, William W. Crawford, and William H. MacGowan.

April 21, 1909, the Club voted to join the Federation of Men's Clubs of Boston. November 17, of that year, supervisors of boys' work were appointed, and special work for our boys was inaugurated.

November 15, 1910, Mr. Murphy of the Pilgrim Church Federation Association spoke on the "benefit feature," which led thirty-five members to say they would vote to adopt this plan. The address brought about a re-organization of the Men's Club. At a meeting held December 21, 1910, a new constitution was adopted and a new membership list of forty men signed their names. The constitution provided that those paying \$4.00 per year should be beneficiary members, entitled to \$50.00 to be paid their wives, or families, in case of death and \$5.00 per week in case of sickness beyond one week's duration, up to \$20.00 per year. Those paying \$2.00 per year should be social members, entitled to the Club privileges, except the benefits. The name of the Club was changed to the "Powell Club," in honor of the founder, Rev. Webster H. Powell.

Beginning with February 15, 1911, honorary members were elected to the Club. A provision was made October 18, 1911, by which social members could become beneficiary members upon the payment of the additional dues from the preceding October.

At the inauguration of the benefit plan, fifteen cents of the monthly fifty cent dues were set apart for the benefit fund. January 17, 1912, this proportion was changed to twenty-five cents for the benefit fund and twenty-five cents for the expense fund.

By March 20, 1912, the benefit fund had arisen to \$201.85. The reserve has been maintained at just below, or above, this amount up to the present time.

The Club voted March 17, 1915, to admit as associate members the sons of members over sixteen years of age.

The presidents of the Club have been: Charles E. Letteney, 1906-1909; Willard W. Hibbard, 1909-1910; Frederick C. Spargo, 1910-1912; Fred P. Kinney, 1912-1913; John Gordon, 1913-1914; Charles F. Spargo, 1914-1916; Samuel D. Upham, 1916.

The president, vice-president, secretary, and treasurer, with the advisory board, have constituted the executive committee of the Club as reorganized in 1910. Each year, a social committee has been chosen to provide the monthly collation, and a look-out committee, to seek new members.

From October to May of each year, the members have met on the third Wednesday night of the month, when the business of the Club has been transacted, an entertainment enjoyed, and a supper, or collation, served. These social occasions have been much appreciated by the men. Frequent ladies' nights have been held, when the women have shared in the gatherings. The monthly entertainment has consisted of music, readings, or stereopticon pictures. Usually some man prominent in the business, scientific, or professional world has addressed the members. The representative public men of greater Boston have been heard with great profit by the Club.

An annual ladies' night has been given at the May meeting, when the officers have been elected, a banquet served, and a musicale, with speeches, provided. Mr. Powell has often been

present at these occasions. Two or three Grand Army nights have been given, with the veterans of the Civil War as guests.

Since May 15, 1912, the Club has made an annual contribution of \$40.00 to the Church, which was increased to \$2.00 per week at the March meetings, 1916.

During the winters of 1912 and 1913, courses of entertainments were given in the church, which netted good sums. A minstrel show was presented in Odd Fellows Hall, April 29, 1913; a concert given December 16, 1914, and an Old Folks Concert enjoyed January 16, 1916, which filled the church.

The Club gave to the Church \$134 in April, 1913; \$10.00 for the Stereopticon Fund in May, 1914, and \$165 toward the painting fund in December, 1914.

The benefit membership has proved a great feature of the Club. One death benefit has been paid, and several of the members have been helped in sickness. The sick benefits paid since the adoption of this plan, December 21, 1910, have amounted to \$345 — representing a service greatly appreciated by the men.

For several years, an annual night was observed on a Sabbath evening in March. At this service in 1913 the church was filled, when George H. Redden of the Moody Institute, Chicago, spoke.

At the meeting held October 21, 1914, the Club voted to have a Powell Club night the first Sunday of each month. A special preacher, or speaker, has addressed the men and congregation on each of these occasions.

The Powell Club has become a tower of strength in the life of our Church.

CHAPTER VI

THE MINISTERS

The first three parishes of Dorchester have been marked by a few long pastorates: the First Parish has had but thirteen pastors in two hundred eighty-six years, the Second but five pastors in one hundred ten years, the Third but thirteen pastors in one hundred three years. In distinction from this record, the Fourth Parish closed one hundred years of history having been served by twenty-four presiding elders (later called district superintendents) and fifty regularly assigned pastorates representing the service of fifty-two pastors, two of whom were returned for a second pastorate and one serving three pastorates. Twelve of these men were the circuit riders of the early days, who preached in two or more stations. In addition to the above stated number of regular appointments, several ministers preached for Mr. Otheman in 1816 and 1817.

Among the presiding elders were the stalwart men of the denomination. Charles Virgin, upright, decisive, faithful, given to prayer, a man of triumphant faith; George Pickering, tall, slight, erect, elastic in step, methodical, dignified, decisive, of great memory, spiritually minded, a popular preacher, with quaint, piercing humor, a successful soul-winner. For forty years he was a leader in all the General Conferences but two. Elijah Hedding, of strong intellect, amiable and gentle in manner, clear and instructive as a preacher, a great pastor, an able presiding elder, a model bishop. He dedicated the first church of the Dorchester Society May 6th, 1818, when a pastor in Lynn. Daniel Dorchester, an able defender of Methodism; the first of four

generations of Dorchesters, all the servants of the Church. Edward Hyde, who shouted on as a sturdy fighter the early battle of the Kingdom. John Lindsey, a preacher from 1809 in all the New England states; a presiding elder of three districts, of the Boston District in 1829, when he dedicated the second church of the Dorchester Methodists; powerful in voice, heavy in tread, he shook the pulpit as he felt the inspiration of his theme. He was a patron of learning. Bartholomew and Edward Otheman both honored their father, Anthony Otheman, our Church founder, as presiding elders of the Boston District. Thomas C. Pierce, Phineas Crandall and Aaron D. Sargeant, three of our early pastors, served in the higher office. Jefferson Hascall, appointed over the Boston District in 1850 and again in 1862, remembered in our Church more than any elder in the long list of great men, who have honored this position. A mighty preacher was he, and grand in the old-fashioned Methodist love feast, as witnessed by our older members. A peerless presiding elder for twenty-one years, seldom surpassed for genuine eloquence and spiritual power. James Porter, a theologian and leader in our New England Methodism. Loranus Crowell, twenty-nine years a pastor; sixteen a presiding elder, from 1844 to 1889; modest, strong, sympathetic. Lorenzo R. Thayer, equal in length of service as a pastor and elder to Dr. Crowell, and a Harvard Overseer for twelve years. A member of three General Conferences, warm in heart, clear in judgment and devoted to our Methodist doctrines and discipline. William R. Clark, the speaker at the corner-stone laying of our third church; a pastor, presiding elder and member of four General Conferences; radiant, transparent, polished, courtly, eloquent, he was a "stainless knight of the Cross of Christ." David Sherman, our presiding elder at the dedication of the present church edifice; a preacher, writer, author, and mover, in the General Conference of 1868, of the motion which first enabled women to vote with the men

on great constitutional questions. John W. Lindsey, son of John Lindsey, a noteworthy educator in Wesleyan and Boston Universities, also a scholar in the pulpit.

The more recent presiding elders have continued the work of administration and leadership begun by these earlier lights of Methodism: Willard F. Mallalieu, the successor of Gilbert Haven as a bishop; George S. Chadbourne, evangelistic in spirit and business-like in the conduct of the eldership; Charles S. Rogers, who gave the last months of his beautiful life to this office; Joseph H. Mansfield, painstaking in administration; Willard T. Perrin, with a passionate fervor to save men; John Galbraith, a fighter for the faith and a strong man in the pulpit; Dillon Bronson, alert in mind, quick in action and abreast of the times.

This honored list of men is fittingly given a leading place in the administration of our Church during her century of history.

It is a most pleasing task to record the life and service which each pastor has given to our First Dorchester Methodist Episcopal Church ministry. First, we mention the names of some men, who preached for Mr. Otheman in his house before the chapel was erected in 1818.

In 1816, Charles Virgin presided over the Boston District, while Elijah Hedding and Daniel Fillmore were appointed to Boston. These preachers extended their labors to Dorchester. We have characterized the first two names. The third, Daniel Fillmore, was born in 1787, converted at eighteen, entered the ministry in 1811 and died in Providence in 1858. He was honest, correct, punctual; an excellent sermonizer and successful pastor; one of the best known men in New England. Rev. Orlando Hinds preached at the watch-night service of 1816 with such power that several were convicted and afterward converted. In 1817, the presiding elder was George Pickering, and the preachers in Boston were Timothy Merritt and Enoch Mudge. Their labors included our com-

munity. Rev. Timothy Merritt was led into the ministry by Enoch Mudge and kept near to him in his itinerant labors. Christian perfection was Mr. Merritt's theme, which doctrine he exemplified in his life. He was well-read and a good writer, as well as an earnest and successful evangelist. Enoch Mudge, son of a Lynn class leader of the same name, was one of the first native New Englanders to enter the ministry. Converted under Jesse Lee, he had the spirit of that apostle. A fellow laborer said of Mr. Mudge, "I never saw him surpassed in the purity of his moral character. His personal presence was a benediction. He had the simplicity of the child and the sweetness of an angel." His public spirit was shown by his election twice to the State Legislature. He died in 1850.

No wonder our Dorchester Society had a good start under the preaching of such men as these itinerants of 1816 and 1817, with the patronage of an Anthony Otheman.

Our next account has to do with the circuit riders, who were regularly appointed to circuits including Dorchester from 1818 to 1826.

In 1818, William Granville was appointed to Dorchester, being associated with Timothy Merritt and Enoch Mudge at Boston and Dorchester, he having the latter field in charge. Born in England, he came to this country in 1816. The minutes of 1818 reported him as received on trial, having a wife and two children, and as twenty-eight years of age, "pious, good talents, useful." He was a glass-blower by trade and labored with his hands, while he broke the bread of life. In this double work he was like the Apostle Paul. In 1819 he was discontinued by the Conference at his own request. He conducted a mission in South Boston in 1823; then lived in Cambridge. He joined the Episcopal ministry in 1834 and spent his last days in Medina, Ohio, where he died in 1856, respected by his neighbors. During his year at our Church, Mr. Granville was the first pastor to occupy the chapel pulpit built by Mr. Otheman.

Our second pastor was Bartholomew Otheman, born Sept. 19, 1795, the elder son of Anthony Otheman. He was converted at seventeen in his father's home, and the same year entered the ministry, which included thirty-seven years as pastor, seventeen as presiding elder and a membership in the General Conference of 1832. He was dignified, discerning, affable, a convincing preacher; as an elder, prompt and business-like. In 1839, he differed from our Quarterly Conference on an anti-slavery resolution, but was courteous in maintaining his position. A youth loved at home, his father's heart was gladdened by his honorable and successful ministry, counting it a special joy that in 1819 he was appointed to preach in the chapel placed upon his own land in Dorchester. This father was also honored by the conversion and subsequent ministry of his second son, Edward, who like Bartholomew became the presiding elder over his father's Church by appointment to the Boston District in 1857. The place of the Otheman family in our Church history is most unique, including the founder, a pastor, and two presiding elders.

Scituate and Dorchester were together as one circuit (the whole including ten stations) from 1820 to 1824. Benjamin Hazelton and Jotham Horton were the preachers for 1820. Benjamin Hazelton's ministry began in 1812 at the age of twenty-four and continued to 1829, interrupted by ill health in 1816. Zealous in spirit and pleasing in manner, he greatly helped our people. Ours was the first and last preaching place of Jotham Horton. We will record his early life here. Born August 24, 1798, trained by Baptist parents in Boston, convicted in our Methodist Alley meetings and converted in his room, he began in 1820 at twenty-two to preach, giving to Dorchester, his first Church, the fresh experience and service of youth.

Isaac Jennison and Frederick Upham were our circuit riders in 1821. Isaac Jennison was born March 28th, 1790, and died September 13th, 1878, in his eighty-ninth year. He was con-

verted after a deep conviction and struggle at sixteen. He became a "character of the Wesleyan stamp," with a positive experience, a gift of exhortation, and a definite power in winning souls. These qualities, with a granite will, a flashing eye and a trumpet voice, made him a very strong man in the pulpit of our Church. Frederick Upham was born October 4, 1799, and died March 20, 1891. He was licensed to exhort by Isaac Jennison, and worked with him on our circuit. Beginning with our early people in Dorchester, he grew in manhood, so that he became a leading minister, serving the Church for eleven years as a presiding elder and a member of three General Conferences. He was the father of the celebrated Samuel F. Upham. He stood high as a student and preacher.

The Scituate Circuit was in 1822 the first field in which Aaron D. Sargeant labored. So well did he begin that he returned to Dorchester in 1834 and for a third pastorate in 1850, in which connections we further consider his work.

Stephen Puffer and Benjamin Jones were together in the work of the Scituate Circuit in 1823. Stephen Puffer was born in 1796, converted at eighteen and began his ministry with our people. Here he labored successfully for one year, giving the example of a happy, cheerful and generous manhood. After 1829, he retired and lived in Lunenburg. Benjamin Jones brought to his work a faithfulness and devotion such as marked the early itinerants.

In 1824, John Adams, Moses Sanderson and Laroy Sunderland were assigned to the Scituate Circuit. The first two men preached occasionally in Dorchester, but were kept in other stations most of the year. John Adams is said at our Church to have waked up the people at early morn to come and hear the "Word of life." He was eccentric, rugged, and like Peter Cartright in his personality. He was called Reformation John Adams because of his strong advocacy of reform. During six years' service in Maine, one thousand converts

were accredited to his ministry. He gave a circuit-rider mark to our early Church life.

Moses Sanderson worked faithfully and well, mostly in other parts of the Circuit.

Laroy Sunderland was a flaming evangelist, whose messages aroused a great revival in our Church in the winter of 1824 and '25, which spread to Readville and became the inspiration for the founding of the East Dedham Methodist Church. He is well remembered as a faithful, zealous preacher, pointed, somewhat denunciatory and mercurial, yet attractive and sympathetic. He was born in 1802 and died in 1885. His ministry began at our Church and was the first of his eight fields of labor. Mr. Sunderland was a pioneer in advocating a theological education for preachers and in the support of the anti-slavery cause. He was tried seven times by our Conference, twice at one session, for his anti-slavery agitation, and convicted at the seventh trial. In 1840, he withdrew from our active ministry. We admire his pioneer spirit in the cause of freedom. He was the editor of *Zion's Watchman* from 1836 to 1841, and wrote articles for the press and religious magazines on moral and religious questions.

Dorchester was made a single appointment in 1825, with Samuel G. Atkins as the preacher. Ours was the last of his three assignments. Here he was taken sick and tenderly cared for at the home of Anthony Otheman. He soon died, resigned to his Father's will. He was buried in the village cemetery, the only pastor to die while in our service. During his short stay, he endeared himself to the people by a life devoted to God. He was a good Bible student and fearless in his ministry.

Solomon Sias completed Mr. Atkins' year and brought to our Church splendid sermons and a good pastoral leadership. Mr. Sias became later a presiding elder and a member of the General Conference. He did editorial work for *Zion's Herald* during his stay in Dorchester.

Nathan W. Scott and John Hutchinson were associated together in Dorchester in 1826. Mr. Scott was a man of great piety, a successful preacher, a faithful pastor, and a source of comfort to his people in times of trouble. Dorchester was his second Church and received his youthful energy. He served twelve churches with marked success. Born November 4, 1801, converted at twenty-one, he was crowned November 8, 1884. John Hutchinson, his associate in Dorchester, was typical in character and work of the men of his day, who honored our early Church by their efficient ministry. Thus we close this second period of our Church history.

Our Church had her part in the early itinerant and circuit-riding system of Methodism. All of the heroic elements and forces cast into the mould of our pioneer American ministry were illustrated in our Dorchester Church. The men preaching here in Anthony Otheman's house and chapel were types of the early itinerants, who made our American Methodism.

The third period of our ministry began in 1827 with the stationed pastors, who devoted their whole time to our Church and had no other ministers associated with them.

The first pastor of this period was Chauncy Richardson, appointed in 1827, serving one year. He was a man of "fine mind and gentle manners." Beginning his ministry with our Church, he continued active in the Conference until 1832, when he took up educational work, first in Mississippi, then as President of Rutersville College, Texas. He was a presiding elder in that state and was elected to the convention in Louisville, Ky., which organized the Methodist Episcopal Church South in 1845. He also served as editor of the *Texas Wesleyan Banner*. He was born in 1802 in Vermont and died April 11, 1852, at his home in Texas. It was under him that the Sunday School of our Church was organized.

Rufus Spaulding began in 1828 our first two years' pastorate. His was the task and honor of building our second church. He was the preacher, chairman of the building com-

mittee, collector and treasurer, in fact the general manager of the Church and her new enterprise. His annual salary for this labor was \$512. At the end of the year he forgave the brethren a deficiency of \$11.21. The edifice he built was very simple, save the pulpit decorations, for which seeming extravagance John Lindsey, the presiding elder, rebuked him at the dedication, causing him to burst into tears before the people.

To Dr. Codman's question, why he had invaded his parish, claiming the Lower Mills as his own field, Mr. Spaulding answered, "My commission is from the Master and is to go into all the world and preach the Gospel." Born December 12, 1804, converted at seventeen, he began his ministry at twenty. Soon after leaving Dorchester he served six months as a missionary in Liberia, returning on account of the fever. His last days were spent in Texas, where he died March 12, 1879. He was a pure Christian man, cultured, genial, an able minister, respected by all.

Nathan B. Spaulding was born in 1802 and died in 1863. He was our pastor in 1830, serving one year. Soundly converted at fifteen, he became a minister at twenty-one and continued in this service seventeen years. He had a great revival in his first Church. A devoted Christian, an upright man, a successful minister, a patriotic citizen and a lover of men, he gave to our Church as to all his fields a most efficient service.

John T. Burrill's pastorate was in 1831 and '32. His wife died during his second year. Drs. Harris, Codman and Richmond were his Dorchester contemporaries. Mr. Edmund Baker presented Mr. Burrill a handsome robe, which he wore in the pulpit, much to the surprise of his congregation. This gift might have influenced him in his subsequent step of taking orders in the Episcopal Church. It is interesting to note that from 1860-1868 he was the rector of Christ Church, Salem Street, Boston, which before 1803 Mr. Otheman, our Church founder, had attended, and under the church edifice

of which his first family lie buried. Mr. Burrill was greatly beloved in Christ Church. His portrait is upon the church parish wall and his name on the tablet list of rectors.

In Mr. Burrill's second year as pastor of our Church, Braintree (Quincy) was associated with Dorchester, and Samuel O. Wright was the junior pastor for that field. Mr. Burrill preached a sermon one Sabbath evening on free grace, which influenced Josiah Webb to become a member of our Church. He ranked among the best preachers and most faithful ministers in the long line of noble men who have broken the bread of life to our people.

Aaron D. Sargeant came to Dorchester a second time in 1833 (the first time being 1822), remaining two years. One of the most unusual men, he received appointments for forty-seven years, eight of which were as presiding elder and all widely scattered. Cheer, earnestness and fidelity marked his service. He never lost a day by sickness. He was active in the anti-slavery and temperance reforms. Conversions attended his preaching. His brethren honored him by an election to the General Conference of 1848. Born December 15, 1801, converted at seventeen, a Conference preacher at twenty, he served on until his death, February 19, 1881, with great distinction.

Phineas Crandall came to our pulpit in 1835, served our people one year, then returned in 1847 as presiding elder for three years. Strong and firm in character, stainless in life, sound in judgment, sympathetic and helpful, a champion of the slave and oppressed, an able preacher and faithful pastor, he gave the finest qualities of life and ministry to our Church. He was a wise presiding elder as well as pastor. At the General Conference of 1836, he was one of the fourteen abolitionists, who stood for freedom. He established Sterling Camp-meeting while serving the Worcester District. Born September 13, 1793, converted at twenty, he honored the ministry for fifty-eight years, until his death, November 5, 1878.

Joel Knight was our pastor in 1836. He brought to our people untiring perseverance, zeal and benevolence. He labored with usefulness and success. He was born May 4, 1804, happily converted at twenty and passed to his reward in 1844, after a ministry of thirteen years.

Newell S. Spaulding (brother of Nathan B. Spaulding, the pastor in 1830) served our people in 1837 and '38. An earnest, pleasing and impressive speaker and a pastor with a pure character, a capacity for friendship, safe in counsel, his ministry among our people was of great profit. He had the distinction of joining the Conference in 1822 with the largest class, thirty-seven, in any one year of the New England Conference. This was the result of a day appointed for prayer that more men might enter the ministry, there having been a great dearth. Fifty-three years in the active ministry of twenty-eight churches shows the large number of fields in which our itinerants have labored. He was born December 3, 1799, converted under Thomas C. Pierce, and died August 10, 1884, after a successful ministry.

Epaphras Kibby was our pastor in 1839. Quincy was associated that year with Dorchester and left to be supplied. Born in 1777, converted after deep conviction, he was given his first charge in 1798 by Bishop Asbury. Melville B. Cox was one of his converts in Hallowell, Me. He founded our first Church in New Bedford; great revivals followed his arduous labors. Dorchester was the nineteenth of his twenty-one charges. His evangelistic power must have enabled him to plough the field for Mr. Boyden, who led the people in a great revival. A self-made man, he became a superior preacher, a poet of ability, a pastor of good judgment and deep piety. His translation came September 8, 1864.

Luman Boyden served our Church in 1840-'41. The revival under him was one of the greatest in our history. Many men and women of prominence joined the Church at this time, whose influence for good was long felt in the community.

The Class Meeting was revived under his guidance and the Church launched forth upon an enlarged career. His success is explained in part by his gifts and personality, based upon a clear Christian experience, which resulted in a deep and uniform piety. He loved God, was devoted to Christ's cause, was a peacemaker, a true preacher, adapting his message to his hearers, an excellent pastor, a friend to all in need. Revivals attended his labors nearly everywhere. Luman Boyden was one of our greatest pastors and did a monumental work for our Church. Born November 12, 1805, converted in 1830, he was active in the ministry from 1834 to 1857, when he retired. He died March 9, 1876, in great peace.

Thomas C. Pierce was our pastor in 1842 and our presiding elder from 1843-'46. His memory as "Father Pierce" is precious. He was a devout, sweet-spirited man and greatly loved by his people. During his pastorate the Society voted him \$50.00 additional for his salary. This, he at first refused to accept, saying, "Brethren, do you really think I am worthy of it?" He was a special comfort to the afflicted and a helper of the poor. He led people to Jesus Christ. He loved the Church and the ministry. His son, Bradford K. Pierce, preached at the dedication of our present church edifice. He was a minister from 1814 to the time of his death, May 25, 1851.

Mark Staples was sent to Dorchester in 1843. Under him the church was enlarged and additional land purchased at an expense of \$1,500.00. Mr. Staples was a thinker. His judgment of books and events was his own. His preaching was strong and vital, spiritual and practical. His piety was cheerful. Religion ruled his life. Born May 4, 1805, he was stirred toward the Christian life by John Adams, formerly of our Church, and soon converted after a struggle. His ministry began in 1831. From 1858 to 1888 he was connected with an independent congregation and the Methodist Protestant Church, finally returning to our ranks. He died November 26, 1893, in high esteem and honor among our ministers.

The pastor in 1845 was J. S. J. Gridley, who remained with our people one year. He was a good preacher and faithful worker. In 1850, he was transferred to the Genesee Conference.

Thomas W. Tucker was in Dorchester in 1846 and '47. "Father Tucker" was a remarkable man and much loved by the people.

Dr. Codman, a few days before his death in 1847, sent for this "sweet singer in Israel." His wonderful voice as he sang one of the familiar hymns deeply touched and comforted the old Puritan pastor of the Second Church. The itinerant and the pastor have long since clasped hands and sung the "new song." Few men have been spoken of by the older members more than Father Tucker, who entered into the daily lives of his people. After serving our Church, and one year in Medford, he moved to Atlantic and there gathered the people who were formed into the Second Dorchester Methodist Society at Neponset.

Born April 22, 1791, and converted at sixteen, he became active in our Church in Boston. He was a great factor in the conversion of Father Taylor, who narrated the event at one of the Boston Preachers' Meetings. One day Elijah Hedding was preaching to a crowded audience in Bromfield Street Church. The boy, Edward Taylor, had to climb through a window. "Hedding was a thundering, brethren, he just stove that little sailor boy all to bits. Then Thomas W. Tucker took him up in his arms and put him all together again." This incident illustrates Mr. Tucker's skill in saving men. Twenty-nine churches enjoyed his gracious ministry. "Mark the perfect man" could well be said of him. "Itinerant Preaching," by a pioneer's wife, narrates the ministry of this great man, who closed his earthly career August 6, 1871. Mrs. Tucker is also gratefully remembered as a special help to her husband and a blessing to the people.

In 1848, John M. Merrill began a service of two years.

Born November 2, 1819, the son of Abraham D. Merrill, he rose to honor his worthy father in the ministry. His pastoral work was marked by cheer, self-denial and the spirit of companionship. Symmetry of mind and heart, with a calm reliance on God, gave him the power for an efficient pastorate in our Church. He died March 17, 1881.

For a third term, Aaron D. Sargeant served our Church in 1850 and '51. Three pastorates is the banner record in our history for any one man. Mr. Sargeant was noted for his muscular Christianity, which prevented the "rude fellows of the baser sort" from troubling his meetings. He raised the balance of the expense incurred in repairing the church during the pastorate of Mark Staples. The qualities, which made Mr. Sargeant so helpful in his first two pastorates, were shown at this time with the added grace of maturer years.

Jotham Horton was born August 24, 1798, and converted in our Methodist meetings at the North End of Boston. He began and closed his ministry in our Church, having been assigned a second time in 1852. Between his two Dorchester pastorates Mr. Horton served eleven churches, in each of which he was successful. In 1841, he located and soon withdrew from our Church. He joined with O. Scott in organizing the Wesleyan Connection. In 1851, he returned to our ministry, and after one term in Natick came to Dorchester. Here he was blessed with a gracious revival, in the midst of which a fatal disease arrested him. He ceased to labor and went home to Heaven, February 28, 1852.

In 1853 and '54, our pastor was Stephen Cushing. Under him, the high pulpit gave place to the low and long one, with the sofa set in the recess back of the pulpit. He reorganized the Board of Trustees in 1853, in conformity with the State law of 1847. He gave to our Church the effective ministry of the Word and a faithful, wise pastoral care. In thirty-two years, four hundred conversions resulted from his work. Born March 15, 1813, he died August 9, 1899. From 1857 to

'59 he lived in retirement with our people, greatly esteemed by all.

Gershom F. Cox preached in our pulpit in 1855. Born November 9, 1799, in Hallowell, Me., the twin brother of Melville B. Cox, the African missionary. His was the first Methodist baptism in Maine and was performed by Epaphras Kibby, one of our pastors. The Cox brothers were converted near together. Both soon began to preach. Gershom F. Cox served Portland District from 1839 to '41. A plain Biblical preacher and superior pastor, he could help his people in their difficulties. Bowdoin College gave him an A.M. He wrote the memoirs of his brother. Our older people remember him as among our best pastors. He died November 16, 1879, leaving the memory of a beautiful life and ministry.

John T. Pettee was in charge of our pulpit in 1856 and '57. He was a man of marked talents, an attractive preacher, versed in music, of great energy and enthusiasm. During the latter part of his pastorate a misunderstanding arose between him and the Official Board regarding points of administration. At the close of his two years' service, he left the regular work of our Church and held independent services in American Hall, Sanford Street (now a dwelling-house). A large part of our congregation joined with him in this new enterprise. After about six years he left Dorchester. Many of our people moved away from the town during this period. Those remaining gradually returned to the home Church and received a warm welcome from those who had not left the Church at the time of the division. Mr. Pettee became superintendent of public schools in Meriden, Connecticut, and was very successful as an educator. He died February 17, 1907. To his alma mater, Wesleyan University, he bequeathed his property valued at \$10,000, a splendid gift.

Ralph W. Allen's first sermon as our pastor in 1858 was from the words, "For what intent have ye sent for me?" The audience was small and composed of the older members.

He closed his two years' service with a sermon on these words, "Why this waste?" He was the right man at this juncture of our Church life, combining with deep piety, rare judgment and tact, by which qualities he allayed the heated feelings of the people and opened the way for the return of those who had left the Society. His ministry, begun in 1832, included important pastorates, the presiding eldership and a membership in two General Conferences. He died April 16, 1891. Mr. Allen was an all-round Methodist preacher of the olden time, cultured in mind, fervent in spirit and grounded in the life of the Church.

Zachariah A. Mudge succeeded to the pastorate in 1860 and found a united people, with strong courage and increasing numbers. During his two years the audience room was frescoed and the church repaired. Mr. Mudge was one of the greatest of our pastors. No one possessed more of those qualities which draw a pastor and people together than did he. A Wesleyan graduate, a Bible student and a wide reader, he gave a scholar's interpretation of the Gospel and supported the same by holy living. He was an author of juvenile books. An older member present at the Centennial Anniversary bore grateful witness to the tender solicitude and wise counsels of this pastor that guided his youthful feet into the ways of the Christian life, which help has comforted him in later years. Mr. Mudge's ministry so greatly impressed the people that he was repeatedly called back for public occasions. He was born July 2, 1813, and died June 15, 1888. The Mudge name is a household possession of the New England Conference, and through the pastoral services of Enoch and Zachariah, is dear to our Church.

Linus Fish was the pastor in 1862 and '63. During his term gas was introduced as the means of lighting the church. Under both Mr. Mudge and Mr. Fish our young men and boys went to the War. Mr. Fish was born July 28, 1822, converted in 1835 at the age of thirteen, preached in the Conference from

1852 to 1876 in fourteen churches, and received his reward March 26, 1877. He was a strong, pious and devoted minister.

Charles S. Rogers, appointed to Dorchester in 1864, gave the people their first three years' pastorate, the time limit having been extended to three years in 1864. Born May 13, 1831, converted before sixteen, a graduate of Wesleyan University, a youth trained by hard work, he was well fitted for the ministry. Mr. Rogers was very popular with all classes in the community. He served the other churches as well as his own. He was a typical village pastor. By his kindness to Mr. Pettee, he won the good will of the people who attended his services and brought them back to the home Church. A new organ was purchased at this time and the sittings were filled by the large congregations. Mr. Rogers was called upon to speak at nearly every public meeting to arouse the spirit of patriotism and the enlistment of recruits in 1864 in response to Lincoln's call for men. Henry L. Pierce presided at the open-air meetings in the Square. The processions of "Wide Awakes" to arouse citizens to their duty were full of interest. Mr. Rogers conducted the Sunday School while the superintendent was at the front, and aided the women in sending supplies to the hospitals. He also welcomed the soldiers back from the war. He served our Church during this most critical period with marked distinction.

At this point of biographical record we close the first half century of our Church history. Forty ministers have passed before us in review. Seventeen pastors (Mr. Rogers served a term in both periods) remain to be presented as the leaders of our people during the second part of our century. We note the contrast between the shorter and the longer pastorates in comparing the first with the second half of our history.

The last fifty years have witnessed the ministry of men who have maintained the high standard of our pulpit and parish.

Daniel Richards was the first of this honor list, serving our

Church in 1867. During his pastorate the church gallery was fitted up for occupancy at an expense of \$400. The pulpit was his throne and for this he prepared well. He was rich in experience and beautiful in character. From his birth, December 9th, 1818, to his death, August 2, 1906, his life was an unfoldment of the finest qualities in manhood. He was exceedingly modest and unassuming and did not push himself into prominence. He was a man of genuine worth.

Nathaniel Bemis was the pastor in 1868 and '69. He is remembered as a great lover of fine horses, also for his splendid work in the Church. His sermons were original and interesting. Born February 10, 1816, the year our Society was founded, converted at eleven, a Class leader at sixteen, he began thus early a service which included thirty-six years of active ministry. He died January 24, 1895. Mrs. Bemis was a leading member of the Dorchester public school committee during much of their residence.

Franklin Furber's pastorate was in 1870 and '71. He had an extensive revival, bringing many into the Church, who still remain to rise up and call him blessed. So well did Mr. Furber like our people that upon his retirement he returned to live in Milton near his former parishioners. He was born November 11, 1816, the year our Church started, and lived eighty-six years of the century, passing on February 28, 1903. His sermons were plain and direct. He brought the Bible near to his people. Conversions resulted from his work.

Charles S. Rogers was called a second time by our Official Board in 1872 and served three years. His welcome was second only to the third, for he was always at home in Dorchester. His third term came in 1894 as the presiding elder of the Boston District. His welcome took in part the form of a reception April 26 of that year. His popularity continued to the last. From his eldership he was called higher to his eternal reward July 16, 1894. In his pastorate beginning in 1872, he prosecuted with great energy and wisdom

the task of building the new church. His term closed a few weeks before the dedication. The present church we love so much is a monument of Mr. Roger's leadership and labor. The hold upon the whole community which Mr. Rogers had won for himself during two pastorates was illustrated by the reception which the Church accorded him as a farewell. The village people presented him a gold watch, Rev. Mr. Mumford, the pastor of the Unitarian Church, making the presentation speech in recognition of his place of honor at the Lower Mills. Mr. Rogers carried this watch with him, devoutly grateful for what it meant.

David H. Ela succeeded Mr. Rogers in 1875 and carried forward the work so nearly completed until the dedication, September 22, 1875. Mr. Ela gave the people a most refined and beautiful type of ministry. The Christians were strengthened in their faith and people were converted. Born January 19, 1831; converted in childhood; educated at Kent's Hill Seminary and Wesleyan University; in the active ministry forty-two years; crowned October 7, 1907; these are facts in the life of a genuine saint in our Methodism. Mr. Ela was a convincing preacher and a helpful pastor. He occupied the best pulpits; served as a presiding elder; was a member of three General Conferences, and led the Boston City Missionary Society as superintendent. He wrote hymn 129 in the Church Hymnal. He honored Dorchester by his pastorate of three years.

Francis J. Wagner was born December 7, 1835, and died November 20, 1907. He was educated at Wesleyan University, leaving just before graduation. He received in 1871 an honorary A.M. and in 1892 a D.D. from the same institution. His ministry was passed in the Providence, New England, Northern Minnesota and Baltimore Conferences. He served as President of Morgan College, Maryland, from 1889 to 1901. Mr. Wagner was the pastor of our Church in 1878. The people regretted his departure after one year, because of



THE PARSONAGE
(Used since 1881)

his efficiency in the work. Many in the other churches were attracted to his services by his able and eloquent sermons.

Hiram D. Weston's pastorate from 1879 to '81 was marked by a steady advance along all lines. The finances were promptly met, the Sunday School flourished and the Church built up. He was the first pastor to live in the parsonage purchased later by the Church. During his second year he held a successful series of revival meetings. Born in 1840, he died in 1910. The arch of seventy rich, glorious years was given to pure, noble living, forty-four of which were in the ministry. He served with distinction in the best pulpits of New Jersey and New York after he left our Conference. He was a model speaker at social occasions, persuasive as a preacher, strong as a pastor and effective in winning men for Jesus Christ. He died with his sermons ready for the next Sabbath. Our people gratefully remember Hiram D. Weston.

J. Wesley Johnston filled our pulpit in 1882 and '83. He was a great friend of Mr. Weston and wrote his obituary. He was a splendid man to be his successor. Mr. Johnston's sermons were especially strong and greatly appreciated by the people. He entered into the social life of the Parish. Every part of the Church felt his guidance and inspiration. Mr. Johnston is remembered as one of the most representative men among the ministers of our Church. He has been called to our best churches; was the pastor of old John Street Church, New York, for nine years, and for a term, of St. John's Church, Brooklyn. At the time of the Centennial Anniversary, he was the dean of the living pastors of our Church.

T. Corwin Watkins served our Church three years, from 1884. His was a most notable pastorate. Under his leadership the debt of \$8,200 on the church was liquidated and a jubilee held February 28 and March 1, 1886. The young people were especially drawn into the Church life. The sermons of Mr. Watkins were vital and interesting. The

audiences well filled the auditorium, especially at the Sunday evening services. The Class Meeting reached the climax of efficiency at this time. A revival broke out in the regular services during the spring of 1886, in which a large number were converted. The converts became interested in Christian work and held meetings under the pastor in Dorchester Centre, out of which grew the Stanton Avenue Methodist Episcopal Church. Of this new Church Mr. Watkins became the first pastor in April, 1887. His pastorate was marked by a high tide of prosperity in our Church history.

Raymond F. Holway succeeded Mr. Watkins in 1887 and served a five years' pastorate (the time limit having been extended to five years in 1888). Mr. Holway was one of our greatest and best pastors, an ideal, all-round minister. Under him the public worship became a means of great spiritual power. The people were fed with the Gospel message. The Official Board was led into a special life of prayer. Earnest devotion characterized the Church atmosphere. A protracted revival occurred in the winter of 1889. Over one hundred were soundly converted and some of the most substantial members of recent years added to the Church. Mr. Holway was prostrated by the intense labors of this season but recovered the succeeding fall so as to train the converts for full membership. During his five years of service, 189 united with the Church membership. He was the founder of the Epworth League, which was named Holway Chapter in his honor. The late G. Wolcott Brooks said of him, "He bowed himself in prayer and lifted the Church and community near to God."

George A. Phinney was the pastor four years from 1892. He brought to our Church a refined nature and an uplifting leadership. A memorial tablet in honor of the veterans of the Civil War from our Society was unveiled by him in the vestibule, March 24, 1895. Born on Cape Cod in 1856 and educated under Francis Gardner of the Boston Latin School, then

at Wesleyan University, and our Boston University School of Theology, Mr. Phinney added extended study to his natural gifts and cultivated the highest ideals of a manly life. He came under the influence of Dr. William R. Clark and imbibed much of his splendid personality. Our people often recall in gratitude the service and life of Mr. Phinney as their pastor.

In 1896, John Galbraith was appointed to our Church and served three years. He was a Scotchman, born in Ireland, and had the traits of both countries. Positive and strong in convictions, well trained in intellect and straightforward in speech, he became a master preacher, one of the strongest and ablest who has stood in our pulpit. He returned as our presiding elder or district superintendent in 1905. In this office he was clear-headed in business, a skilled parliamentarian and a good man to untangle difficulties. A herder of cattle in the old country, he came to our new country to be a shepherd of souls. As a young man he worked in a Lowell factory, was converted in the Central Methodist Church of that city and was called to the ministry at the age of twenty. He was educated at Wesleyan Academy (where he met his future wife, Mary C. Weed), Wesleyan and Boston Universities. He died in 1914 during his last pastorate in Gloucester.

Willard T. Perrin came to Dorchester in 1899. He received a royal welcome and began the work with great success, attracting by his services large Sunday evening congregations. His prayer-meetings were especially helpful. His pastorate opened with great promise, when in the fall Bishop Mallalieu appointed him to the Boston District, which kept him in the service of our Church for nearly six years as district superintendent. Of a profoundly religious life, high ideals and a love for souls, he gave to our Church a splendid service. A graduate of Harvard and Boston Universities, he was well fitted for the leadership in New England Methodism he has taken. Dr. Perrin has been for years the efficient president of the New England Deaconess Association. His year of

pastoral service in our Church, on account of his assignment to the District, was completed by George A. Phinney.

Charles W. Holden became the pastor of our First Dorchester Methodist Episcopal Church in 1900 and remained with our people four years. He maintained upon a high level the standard of our ministerial service. A courtly gentleman, a refined personality, an interpreter of life expressed in nature, in books, in the Book, he gave to our congregation the best order of service. He was a builder of life in his sermons. His ideal was a harmonious, unified Church, of which Jesus Christ is the Head, and surcharged with the power of the Holy Spirit. Mr. Holden was himself greater than his deeds, and his deeds were always great. His presence among us as a pastor and during his later residence was a real benediction. Mr. and Mrs. Holden will always have a large place in our Dorchester Church life.

James F. Allen succeeded to the pastorate in 1904. During a year's service, he brought a high order of ministry to our pulpit and to the homes of our people. The Sunday School and Epworth League greatly prospered under his care. His family were a great help in furthering his pastoral work. Mr. Allen has taken an honorable place in our Conference, filling the best pulpits and serving on Conference committees, the Conference Claimants Board and the Boston City Missionary Society.

Webster H. Powell was appointed to our Church in 1905, having previously supplied the pulpit during the leave of absence of the pastor. He led our people eight years, making the longest pastorate in the century of the Church's history. Mr. Powell brought to the pulpit a well-equipped mind, which found expression in strong, intellectual and spiritual sermons. Rising to manhood and securing his education through hard toil, he was in his ministry a great worker in all lines. A splendid organizer and financier, the temporal interests of the Society were well cared for. The dining-room, kitchen, hall-

ways and church parlors were greatly improved and the church exterior painted. The young people were enlisted in the work of the Church. The men were organized into the Powell Club, named such in his honor. During his term 260 united with the Church. The impress of his personality and ministry among our people has become permanent. Mr. Powell was the fourteenth pastor of our Church to honor the presiding eldership or district superintendency.

John R. Chaffee was appointed to our historic Church in 1913. To him was given the honor of being the pastor during our One Hundredth Anniversary. The growth of the Church and her activities was steadily maintained during the closing years of the century. The new financial plan was adopted in 1914, with free sittings and the weekly-offering system to meet the current expenses and the benevolent budget. The church interior was re-decorated; new exits made, one from the auditorium and one from the vestry; the cushions of the auditorium renewed and re-covered and the exterior painted. Good congregations were maintained. The social means of grace were well sustained. The societies were active. One hundred and seventeen joined the Church. Our people approached their Centennial Anniversary with a splendid record and closed their hundred years with a flourishing Church, open to every modern activity and possessing a strong spiritual life.

Our Church has been served by a grand succession of ministers. We accord them honor and carry them to the second century in our grateful memory.

CHAPTER VII

MEMBERS OF THE CHURCH AND PARISH

The membership of our Church and congregation constitutes an honor roll, which would grace the roster of any Church. Our members have represented in themselves and their service those qualities and that life which have marked the spirit of the Christian Church through the centuries of her history. In Christian experience they have been saints; in Christian service, apostles.

First of all were the founders of our Church, Anthony Otheman with his family and Elizabeth Gould Simmons.

Anthony Otheman (Auteman, the name upon the family register) was born in Salon, near Marseilles, Province, Southern France, August 14, 1750. His birthplace was a stone house. In the home garden grew the olive, fig, orange, grape and almond, the fruit of that genial clime. The record of his parents is not known to us. His career showed that he had been well-born and trained. His education was in the Romish Church, but as his own judgment seasoned he saw the absurdity of priestly confession and absolution. Consequently, he abandoned the confessional and the sacraments, still retaining religious faith and worship.

In 1780, after thirty years under this environment, he left his native land for America, sailing in a merchant vessel, which was convoyed by the fleet of Count Rochambeau, who came to our country's aid in the Revolution. Mr. Otheman came as well, to help our nation in civic and religious life.

This man settled in the North End of Boston on the site of 236 and 238 Hanover Street. The old building was torn down in 1872 and the present four-story brick block built in

its place. This property is owned by Frank W. Otheman of New York, a grandson, and is now used for stores and offices.

On this site Mr. Otheman engaged in the dry-goods business, as he had done in his home land. Industrious, courteous and honorable, he built up, on the basis of small profits, a widely extended custom, slowly acquiring a comfortable fortune.

He soon married Mary Gardner Malbone, a widow of Newport, R. I., by whom he had five children, Bartholomew, the youngest, alone living to grow up. With his family he attended Christ Church, Salem Street. April 12, 1802, he lost his wife, who with four of his children was buried in the family tomb under Christ Church.

Mr. Otheman came to the year 1803, after twenty-three years' residence in Boston, only a formally religious man, with but one son left of his family, but growing rich in his business.

This year was the turning-point in his life. Invited to the Methodist Alley Church, he came under the preaching of Epaphras Kibby (our pastor in 1839). He was soon convicted and thoroughly converted. Joining the Church, he became an earnest, practical Christian, consecrating his wealth with himself to Jesus Christ. This devotion meant everything to the Methodist Alley Church. His home and pocketbook were open to the pastors and people. His testimonies and prayers were a perpetual inspiration to the workers and new converts.

September 6, 1807, Mr. Otheman married Mrs. Susanna Clark Beals. Into this home, Edward came July 31, 1808. Bartholomew, his half-brother, was converted in 1813, at seventeen, and began to preach in Wellfleet.

Mr. Otheman was a true American patriot. In the War of 1812, he helped to build Fort Adams. At the close of the war, he took Edward to witness the celebration of victory in Boston.

During the summer of 1815, Mr. Otheman moved to Dor-

chester, where he settled in a house at the Lower Mills on Washington Street, next to the home of Mr. and Mrs. Simmons. These two families attended worship in Dr. Codman's Church, a mile distant. Mr. Otheman invited the neighbors to his home for religious meetings, at first leading them himself, assisted by Mrs. Simmons. After a short time, the Methodist itinerants of the day preached for him.

The work was soon formed into a Class Meeting, from which the Church was organized in 1816. This was the beginning of the First Methodist Episcopal Church of Dorchester.

The services and interest grew so rapidly that in 1818, a chapel was fitted up on Mr. Otheman's land, which was used by the Society for eleven years. In 1819, Mr. Otheman had the joy of receiving his own son, Bartholomew, as pastor for a year. His son, Edward, was converted in the meetings of the Church in 1824, and soon began to prepare for the ministry, upon which he entered in 1835 after a thorough education. Thus, the father had the satisfaction of seeing his two sons in this high calling. When the new church was built in 1829, Mr. Otheman bought twenty-five shares out of fifty at \$50.00 per share. This generous man was the largest giver in providing for the building of our first two churches.

In 1831, he removed from Dorchester, much to the grief of the people, to live with his son, Edward, at Wilbraham, afterward going to Boston, where he died February 9, 1835, in the eighty-fourth year of his age. He lived with the people whose Church he founded fifteen years, a constant source of spiritual blessing.

Anthony Otheman was a knightly gentleman of the old school. He wore knee-breeches and a cocked hat. He combined the grace of the French character with the strength of the American. His contribution of French manhood to our American life was as manifest as that of the French patriots to our Colonies in the Revolutionary War. His saintly life, business sense, power to plan, knowledge of men, consecra-

tion of self and wealth made up a service to our early Church beyond calculation. We do well to honor this man by placing his picture in our church parlor, and the sketch of his life at the head of our biographical history.

Mr. Otheman's second wife and his helper in founding our Church, Mrs. Susanna Clark (Beals) Otheman, was born on Charles Street, Boston. Her mother's home was occupied by the British troops in the Revolution. The family had to escape to the country. Upon their return they found their home with doors torn down, the floors gashed by the axe and the house in a ruinous condition. All was gradually restored and in later years became, under Mrs. Beals' influence, a home for the Methodist preachers. There, Peter Jayne died September 5, 1796, the first preacher's death recorded in the Conference minutes.

Mrs. Beals was converted at Methodist Alley, and September 6, 1807, married Mr. Otheman. She became a great help to her husband and provided for him a home in which his son, Bartholomew, and their son, Edward, could be nourished in the Christian life. Hers was a hospitality which added a saintly grace to the life of the Church in Boston. She was an invaluable aid in founding the new Society in Dorchester. Her home gave an atmosphere in which the early converts could be stimulated in spiritual growth. Mr. and Mrs. Otheman were one in the work of our Church beginnings.

Nancy Freeman, who was a companion in the Otheman household, had been converted at the Methodist Alley altar. She added intelligence to her piety and had a great love for the salvation of souls. These three Christians in the Otheman home were a spiritual trio of one mind and heart in the planting of our Church.

The co-founder of our Church was Mrs. Elizabeth Gould Simmons.

Elizabeth Gould was born in Dedham, November 5, 1774, daughter of Captain George and Rachel D. Gould. Her

parents were Congregationalists of the old New England stamp. Miss Gould's religious course began at nineteen during a residence in Boston, when she found her way to an "upper room" in a private house on Ship or Ann Street, now North Street. Here, the Methodists gathered before the first chapel was built in Methodist Alley in 1796. She was deeply aroused to her sins and converted. April 8, 1794, she joined the Society of forty members in Boston. Her Christian experience continued for seventy-seven years. She lived to the age of ninety-six.

Some time after her conversion, she returned to her home and taught a district school in her native town, in a section now a part of Roxbury. Otherwise very efficient, she offended some of the citizens by opening the school with prayer. William Draper, an ancestor of Mrs. Mary Whittemore, would not let his children go to her school because she was a Methodist Christian. Miss Gould was requested to resign, but as the school did not prosper under a prayerless teacher, she was asked to return and was permitted to carry out her convictions.

About the year 1801, Miss Gould gathered some children of her native place in the school building for religious instruction on the Sabbath day. At a Sunday-School Convention in Boston in 1837 she said she had been a teacher or a scholar in the Sunday School thirty-six years. By such work this elect lady became a pioneer in the Sunday School movement of New England. Miss Gould offered herself to Dr. Judson as a missionary to India, but was refused, because no unmarried women were then assigned to the foreign field.

In 1813, Miss Gould married Benjamin Simmons, a Baptist, and moved with him to Dorchester, settling on Washington Street at the Lower Mills. They attended Dr. John Codman's Church. In the summer of 1815, Mr. and Mrs. Othe-man moved into the next house. Mrs. Simmons hailed them with delight and greatly helped in the meetings held at the

Otheman home. She inspired many seekers after salvation. It was her counsel and prayer, which influenced Edward Otheman to become a Christian. With the rest of the Methodist band she met persecution in those early days and lived to triumph in the work of founding our Church. During the later twenties and early thirties, she taught school in the village. The father of one of our people was under her instruction. Mr. Simmons died in 1831, she living on in Dorchester for nine years, when she went to stay with her daughter, Mrs. Whittemore, in Boston. For nineteen years she helped by her faith and testimony our Church, first on North Bennett Street, then on Hanover Street. In 1859, her home was in Newton, where she was crowned January 28, 1871. From 1813 to 1840, Mrs. Simmons blessed our community. Simple in dress and manner, plain in speech, high in her standards, she faithfully reproved and exhorted others. She criticised our ladies in the matters of dress, reproved Caleb Dalton (just converted) because he did not have family prayers and govern his family. She objected to the reception into the Church of two women from Dedham on account of their style. She held before our people the best attainable life.

Of triumphant faith and joyous spirit, tender, kind, affectionate, helpful in need, Mrs. Simmons won the esteem of our people. She made religion paramount in her own life and held up the Cross of Christ before the Church. Her early home, next to our Church, was a center of life, which greatly helped our Church amid the foundation days. Her resting-place in our village cemetery on Dorchester Avenue is a hallowed spot and may well be cherished in memory of a noble woman, a saint of our Church.

Bartholomew, the elder son of Anthony Otheman, was the second pastor of his father's Church, and in 1835 the presiding elder. His life is outlined among the ministers.

Edward, the younger son of Anthony Otheman, was a lad of eight years when our Church was founded. Yielding to

his home influences, he was converted at our altar in 1824 and joined the Church February 21, 1825. He was licensed to preach at Bromfield Street Church that same year. He was educated at Wilbraham Academy and Brown University. It is thought that while a college student he wrote the hymn sung at our second church dedication in 1829. In 1832, he married Emarancy Thompson, by whom he had two sons, Edward B., a minister, and Francis W., a merchant, both of New York.

His public positions were: classical teacher at Wilbraham; pastor from 1835-'41 and '42 to '47; in the State Legislature from Chelsea; on the State Board of Education, 1850-'58; presiding elder of the Boston District in 1856; a member of the Wesleyan Association in 1865. He died March 9, 1886. Edward Otheman had a fine sense of propriety, was a strong preacher, a writer, a man of great moral force.

The earliest members of our Church are not all known to us, yet we can be assured of their sound conversion, their ardent testimonies and prayers, their sturdy characters, their faithful service. Unknown by name, they are remembered for the spiritual energy they gave to the newly planted Church.

In this chapter, we have arranged the members in family groups, otherwise as nearly as possible according to the times in which they lived.

A woman known later as Mother Sabine lived in Dorchester in 1811 and '12 with her first husband. Here, she held meetings in her home. In these services a sailor boy was interested in religion. Several neighbors were converted, who later helped to found our Church. This lady was doubtless the first Methodist in Dorchester.

Upon the death of her husband in 1812, she moved to Halifax, where she labored among the prisoners. The sailor boy met her again and was encouraged in the Christian life. He became Father Taylor. Thus, the connection between our

Church and this great man is very close. With her second husband, Mr. Sabine, she returned to Dorchester in 1836 and became a marked source of help by her life and service. Mother Sabine lived in the fifth house north of our Church, where, though poor in earthly goods, she was rich in spiritual possessions. She was one of the outstanding figures in our Church history.

Rev. Samuel Sabine was born in England in 1766, gave himself to Jesus Christ at nineteen and joined the Methodists. He served as a local preacher for thirty years. Mr. Sabine came to Dorchester in 1836 after his marriage in the Provinces.

He was a faithful member until his death, October 20, 1843. He showed an example of genuine piety, fervent prayer and godly conversation. He attended the public worship and offered prayer his last Sabbath on earth. Two hours before his death, he led the family devotions.

Mrs. Hannah Dunmore was one of the first who joined the Church. She became a decided and consistent follower of the Master. Another of the early group of members was Lucy Dudley, with whom religion was a chief ornament and support. She was a true witness of Jesus Christ.

Thomas McIntosh, a Trustee and member of the building committee for the second edifice in 1829, was an efficient worker in the Church and left a fine heritage to a family line, which enters into our life today.

George W. Lowe and Elias Harris were two other official members and workers of this period.

Andrew Sampson was born in Middleboro, Mass., August 2, 1803, moved to Dorchester at fifteen and was here converted in January, 1825, under Laroy Sunderland. He soon united with the Church and began a membership of sixty-two years. He lived in the heroic days of persecution. It was he and Benjamin Capen who took turns in guarding the church door against the Ruggles Shop apprentices, while the women carried on the meeting. He became one of the Trustees in 1829.

Clear in assurance and faith, strong in conviction, honest in business, loyal to any trust, devoted to the Church, his name became like "ointment poured forth." He held every office in the gift of his brethren and was invaluable in each. He was held to be the best Class Leader our Church has had. His home was open to pastors and people. He kept the family altar through life. From Mr. Sunderland to Mr. Holway, he helped every pastor and inspired every member. He worshipped in each of our three churches.

Anna V. Sampson, to whom he was married October 7, 1824, was a refined woman, possessing a natural culture. She carried herself with a calm dignity and exerted a great influence for good. She was much interested in all the women's societies and activities. Father and Mother Sampson read *Zion's Herald* throughout their married life. Their Sixtieth Anniversary was observed October 7, 1884. Father Sampson lived to the ripe age of eighty-four, receiving his crown July 2, 1887. Mother Sampson passed on September 30th, 1892.

They had four children, one son drowned under the ice in spite of his father's efforts to save him; another son, George, who married the daughter of Rev. Aaron D. Sargeant; a daughter, Cynthia, who died in her teens, and another daughter, Susan, who married a Mr. Baker and became a beautiful woman and worker in our Church.

Mrs. Sampson's brother was Ebenezer D. Fowler, who died May 19, 1867, at the age of sixty years. He was converted and joined the Church in the early period. He well illustrated the Christian life and filled his place in the social means of grace.

His wife, Rachel Fowler, was an active member, always doing good to the sick and needy.

Harriet Bell was one of the early members, whose life was a benediction to the Church for many years. She, with her daughters, Mrs. Dalton and Mrs. Allen, made a family of singers in the choir of such unusual quality that they gave a

distinction and attractiveness to the public service of the early years. At a time when the Church had no bell, it was said that they were a family of "Bells" and they rang with beautiful tones.

Caleb Dalton was one of the Class Leaders in 1841 and kept a good record-book of the meetings. He lived in the second house below the Stoughton School and worked for years in the Tileston and Hollingsworth Paper Mill. He was a quiet, steady man, small in stature, but strong in Christian character.

Martha Dalton, his wife, is remembered for her beautiful voice in song and the splendid service she gave in the choir of the second church. She was a popular tent mistress at Asbury Grove and a hard worker in the Ladies' Aid Society. She could scarcely speak in meeting without breaking down in her testimony. She gave the first cent toward our present church and inspired others to give. Social and cheerful, she was good company. Her picture in the Ladies' Parlor shows the place of honor she occupied in our Church.

Annie Dalton, a daughter of Mr. and Mrs. Caleb Dalton, was converted under Mr. Furber. She was a quiet, faithful member and zealous for the Church.

Harriet Allen, Mrs. Dalton's sister, was one of our best workers. She joined the Church in the early days, when, because of persecution, it cost to be a Methodist. Her energy and decision fitted her for leadership. She loved the public worship and was persistently loyal to the Church. Her translation came November 6, 1874. Andrew Allen was an attendant at the Church services.

Eliza Temple, sister of Andrew Allen, was a faithful member for many years. She loved the Church and was constant at the services as long as her health permitted. She passed on about 1885. Her husband, Stephen Temple, joined with her in the services of the Church.

William Carlton, a contemporary of the Daltons and Allens,

was a man of means, who lived on School Street, Dorchester. He helped our Society by his gifts and presence at the Sabbath morning worship.

Benjamin Capen was a contemporary of Andrew Sampson and the other early members. He was an active supporter of the public services and rose to the position of Class Leader and superintendent of the Sunday School. Father Capen became a well-known person in the community and was unique in his greeting to his friends. It is said that he forgot he was going to be married on the occasion of his second wedding and started to retire, when his attention was called to the event. Father Capen was an invalid during his last years, yet, even then, active in the Church. He died in 1884 at ninety years of age. He was a splendid Christian man and a tower of strength in our Church.

Eliza Capen was born in Marlboro, August 6, 1804, converted at sixteen at the Eastham camp-meeting, where she became well acquainted with the early preachers. Married to Benjamin Capen, she added greatly to his place of service in the Church.

She united with our Church February 2, 1832. Her family cares kept her much at home, where she was one of our best mothers. Not one of her children could remember that she ever spoke a cross word, yet she was positive in character. Her interest centered in the Church, where she was active in the meetings. Hers was a noble life and a sweet disposition. She was a saint, a beautiful Christian woman.

William Spargo was born in England, August 16, 1823, and died in Dorchester, November 7, 1874. He came to our country at the age of nine and later worked for Squire Rowe in Milton for some time, afterward settling in Dorchester, where he met Elizabeth I. Capen, whom he married in 1847, making his home on Temple Street. He became a carpenter by trade and was efficient and faithful in his work. He led the choir in our second church; always made the clam chowder

for the picnics and suppers; and was constant at the meetings of the Church. Mr. Spargo was a vacancy filler, ever ready to do whatever was needed. He enlisted for the War in Company I, 42nd Massachusetts Volunteers, and served his country well. He was one of our finest and most helpful members.

Elizabeth I. P. Spargo was born in Dorchester, April 7, 1828, and died January 30, 1908. The daughter of Benjamin and Eliza Capen, she had in herself their finest qualities of character. She joined our Church in 1841 and shared in her life and service for sixty-seven years. In 1847, she married William Spargo, and to them were born five sons and one daughter. All but one are now living to rise up and call her blessed. Mr. Spargo joined the Army in the Civil War, leaving her to care for and train the children. His death in 1874 again left to her the sole direction of her household. This task she performed with the best motherly qualities and the finest devotion.

A quiet, gentle personality, a woman of real goodness, an active worker in the Church, she took a leading place among her associates. One of her pastors said he could tell her presence at the public worship simply by her spiritual influence. Her portrait in the home of a son reveals a countenance of marked strength and beauty of life, that of a genuine New England woman. She was one of the elect women, one of God's rare gifts to our Church.

William A. Spargo was born October 31, 1849, the son of William and Elizabeth Spargo. He was converted in 1871 during the revival held under Franklin Furber. He married Ruth E. Robie, April 25, 1875. Mr. Spargo served our Church as Class Leader, having a company of elderly people, while he was still a young man. The Class met with Mrs. Ann Young on River Street. He was at one time the assistant superintendent of the Sunday School. His great work was in the vestry service in leading the singing, which ministry reached

a climax during the Holway revival. He entered into these meetings with all his soul and was a decided factor in the success of the revival. He was one of the rarest and finest spirits. To all, he was "Dear Brother Willie." He entered upon his heavenly life August 13, 1889.

Rev. Charles H. Ewer went into the ministry from our Church. He was born in Boston, February 20, 1846. He served his country in the Civil War and at the close of his enlistment came to Dorchester. Here he met Asa Capen, who invited him to his home and led him to Jesus Christ. In this service he was helped by his sisters, Mary S. and Sophia B. Capen, who with their brother were faithful, steady attendants and workers in the Church.

Mr. Ewer married Mary S. Capen. He fitted for the ministry at Tilton Seminary and Boston University School of Theology. He was licensed to preach in 1869 and served ten churches in the New England Southern Conference. He then became Chaplain of the Rhode Island Institute at Howard. He had three children. His decease came in 1912. He was a thoughtful, instructive, spiritual preacher. It is a source of satisfaction that our Church could be the means of helping this man and his wife into the ministry.

John Warren (Father Warren) came to Dorchester in 1829 and united with our Church. Before this time his career had been full of interest. He was born December 2, 1774; went into business in Middlebury, Vermont; in 1796 married Miss Nixon of Sudbury, Mass.; was converted in 1806 and joined the Congregational Church. Then he associated with the Methodists in Starksboro, serving as their leader for ten years. As his wealth increased so did his benevolence. His home was open to Bishops Asbury, McKendree, George and Hedding. Bishop Asbury warned him against the love of riches. He lost his wealth after his removal to Buffalo. There his wife died.

Father Warren arrived in Dorchester a poor and much

broken man. Here, he married Mary B. Withington and made his home next to the Church. He was an earnest worker in the social meetings by prayer and testimony and also active in the temporal interests of the Church. He gave beyond his means. Father Warren greatly helped to support the annual camp-meetings at Eastham. This good man was a benediction in his home, the Church, and the community.

Benjamin Dickerman was a Trustee of the Church in 1829 and took an active part in the erection of the second church. He owned the Redwood Mill, located at the corner of Adams and Eliot Streets, Milton. In 1833, he gave a job to a young man by the name of Josiah Webb and soon invited him to attend our meetings. The young man united with our membership. Mr. Dickerman thus did a great service in introducing to our Church one of our greatest members.

Josiah Webb was born September 19, 1811, in Skowhegan, Maine. Converted at eighteen, he joined the Baptist Church. He came to Boston in 1832 and worked for some months in Roxbury, making boxes. In the spring of 1833 he was sick and during convalescence took long walks. Mr. Dickerman of Milton met him on one of these strolls and offered him work, which he accepted upon the return of his health. He worked for him the next fall in the Red Mill on the site of the mill he afterward built for himself. Then he worked for Deacon Lyon in the paper mill, again in the grocery business for Henry G. Durell. He entered the coal business in 1838. In 1843, he joined Josiah F. Twombly in the manufacture of chocolate. He continued in this business until his retirement in 1881.

April 24, 1835, he married Betsey Crowell, with whom he lived in love and harmony fifty-three years. Six children blessed this home, three of whom grew up to add their lives to the Church.

In 1833, one of Mr. Webb's first Sundays in Milton, Benjamin Dickerman, his employer, invited him to hear Mr.

Burrill preach on "free grace." Accustomed to the doctrines of predestination, he was captured by this new truth and joined our Church, becoming an active member.

Another person more responsible for Mr. Webb's membership in our Society was Betsey Crowell, whom he found in our midst and who influenced him to change from another Church, in the choir of which he was singing, to ours. This experience was the beginning of an influence which this attractive woman exercised over him for his success during their long married life.

Mr. Webb served our Church as chorister, superintendent of the Sunday School, a Trustee, and finally as president of the Board. In the building of our present church Mr. Webb gave \$8,000 in money, and the organ valued at \$2,600. The Trustees in a resolution of October 14, 1888, recorded these words, "Without his long and continued efforts we should have been unable to rear this beautiful and commodious church building." He crowned his munificence by a generous gift in his will.

His business success was the result of patient energy and honest purpose. Modest, retiring, firm in conviction, straightforward in speech, considerate of the poor and bereaved, he won the abiding affection of all. His home was that of warm and generous hospitality, his life that of loyalty to his Christ and the Church. His reward came to him October 11, 1888. The Epworth League placed on our auditorium wall, July 2, 1891, a tablet in memory of Mr. Webb. His name in bronze but symbolizes his permanent place in our Church.

Betsey Crowell Webb, born September 12, 1809, died in Milton, October 8, 1889. Reared in a Christian home, devoted to the Methodist Church, she was well prepared for her future service. When twelve, she came to Dorchester with her mother, then a widow, whose home had been in Chatham. She was converted under Rev. Thomas C. Pierce, and joined our Church. She cultivated the Christian graces in quiet

ways. The home was her throne, where she ruled as the true and affectionate wife, and the wise and prudent mother. Her husband's success was largely due to her forethought and helpful suggestions. Mr. and Mrs. Josiah Webb were one in companionship for fifty-three years. She made her home one of friendliness and hospitality. She was a woman of great strength of mind and beauty of character.

One of our finest men was C. Henry Webb, son of Josiah Webb, whose sudden decease in 1872 at the early age of thirty-two greatly shocked the whole Church, and postponed for a time the building of the new house of worship. His rare and cultivated talents and generous disposition had won a large place in the affections of the people. He led the choir in the second church and is gratefully remembered for his service.

At the Centennial Anniversary, Bishop Hughes asked the pastor this question: "Who was that gracious man in this Church I used to know?" It was J. Sumner Webb. No man more truly commands our expression of praise and honor than he.

He was born in Milton, the son of Josiah and Betsey Webb, January 23, 1847, and died February 11, 1898. He was educated in Milton Academy and Comer's Business College, and became associated with his father in business. He came into our Church under Mr. Ela. His membership extended twenty years. He was one of those men whose self-sacrificing devotion has made our Church great. He chose not gain or pleasure, but the cultivation of his spiritual life. Most of his time was spent in ministering to those less favored than himself. One of those days of service began at five A.M. and closed at ten P.M., during which time he helped four different people, requiring time, travel and self-sacrifice, and attended the evening Church service of prayer. His welcome to strangers at the church was a veritable benediction. He was vice-president of the Boston Methodist Social Union and refused

the presidency. He was a valuable Trustee of our Church. His was one of the most gracious personalities at the dedication of our present church. A baptismal font, the gift of his sister, Mrs. Eliza J. Clum, commemorates his name, but he lives and will continue to live in the memories of our people.

Alliston B. Clum died at his Milton home, February 23, 1911, after the patient suffering of two years. Born in a Christian home, May 20, 1845, he early became a disciple of Christ, and was always closely identified with the Church. He came from the West to Boston a young man in 1876, and married Eliza J. Webb, daughter of Josiah Webb, July 27, 1882. Mr. Clum was a member of the Board of Trustees. His home was ideal in love, kindness and happiness. He was generous and faithful in the Church and identified with the Deaconess work. His religion was to him very real and sustained him in all his needs and inspired him in Christian service.

Mrs. Mary E. Clum, mother of Mr. Clum, was born April 3, 1818, in Troy, New York, and died in Boston, October 4, 1886. She was converted at nine. She came to Dorchester in 1877 and joined our Church. Mrs. Clum had a bright, happy, joyful Christian experience. Her home was one of refinement and culture. Her social nature gave her a place of real help among our members.

Jennie Clum, a sister of Alliston B. Clum, served the Church as organist for several years.

Josiah F. Twombly was the business partner of Josiah Webb from 1843, being associated with him during his active career until 1861. He gave to the business an intimate knowledge of chocolate manufacture. Integrity marked his character.

He united with our Church early and rose by his faithfulness to the position of Trustee, which office he held from 1853 to 1862. He was very prominent in Church activities. Living opposite Mr. Webb in Milton, he rarely failed to attend the Church services with his family. He died in 1875.

Susan A. Twombly was born in Durham, New Hampshire,

February 9, 1817, and died in Milton, May 2, 1884. She married Josiah F. Twombly at twenty-two and soon moved to Dorchester, then to Milton. She was the mother of nine children. Her husband and eldest son became leaders in our Church. She was, like Mrs. Webb, converted under Thomas C. Pierce in 1842. Hers was a faithful, conscientious Christian life. A devoted wife, a self-sacrificing mother, a kind neighbor, a loyal Church member, she became with her husband a great helper in the Kingdom.

Albert T. Twombly, the son of Josiah F. Twombly, was born January 11, 1844. He came into our Church October 7, 1877, under Mr. Ela. Not long after his conversion he was made a Steward and later became a member of the Board of Trustees, serving as the treasurer in 1905. He passed on in November, 1915. Mr. Twombly was an efficient and loyal worker. His place in the Church is greatly appreciated. A daughter of Josiah F. Twombly, Georgiana Twombly, wife of Nathan Godfrey, was active in our Church until 1890, when she went to Montana.

A special friend of J. Sumner Webb was Edwin W. Fowler, who came to our Church from Ashmont. He had been converted in the Moody meetings. In 1879, he served as superintendent of the Sunday School with marked success and executive ability. He designed the memorial tablet in the vestibule, placed there in honor of the Civil War veterans. He passed on June 16, 1912.

Edmund Baker was born in 1780 and died in 1846. His mansion stood next to the sidewalk, the third house south of our church. He was a public-spirited citizen and interested in the whole community. He entertained Governor Gardner on the day our second church was dedicated and was present with him upon this occasion. In 1832, he presented Mr. Burrill with a pulpit robe, which he wore to the dislike of some among the people. It was his annual custom to give a Christmas present to each of the Dorchester pastors.

Edmund J. Baker, his son, was born in 1804, grew to manhood and lived his long life in our village. He occupied his father's mansion for years, until the new home was built (now the Taft house). The old mansion was moved to Avondale Court. Mr. Baker was, like his father, kind to our Church.

He sold the land to which our second church was moved in 1873 on very easy terms and took an interest in the building of our present house of worship. He was present at the Jubilee of our freedom from debt in 1886. Edmund and Edmund J. Baker were great figures in our Lower Mills life.

Henry L. Pierce was born in Stoughton, August 23, 1825. His father was Jesse Pierce, the Milton school-teacher. His mother was Elizabeth S. Lillie, descended from Daniel Vose. His brother was Edward L. Pierce, the biographer of Charles Sumner. Mr. Pierce came to Dorchester in 1849 and worked in the Chocolate Mill, rising from a position yielding \$3.00 per week to the control of the business in 1854, which he retained until 1896. In 1881, he added Mr. Webb's business to his own. Under his direction, the chocolate industry multiplied forty-fold.

Mr. Pierce became a member of the Legislature in 1859, of Congress in 1873, and Mayor of Boston in 1872 and 1878. Every good cause in the Lower Mills was well supported by Mr. Pierce. A member of the Village Church, he was the friend of all and remembered our Church in his will by a bequest of \$3,000. He died December 17, 1896.

John Robie was born in Bridgeton, Maine, April 23, 1816. He settled in Dorchester at sixteen and worked for Edward Ruggles, the cabinetmaker, twenty-five years. In 1843, he became deputy sheriff of Norfolk County, also constable of Dorchester. January 2, 1870, he was appointed criminal court officer. After twelve years he was transferred to the Second Session, and after nine years to the Equity Session, from which he retired in 1899. He was known as "honest John."

May 23, 1839, Mr. Robie married Ruth Ryder of Chatham. Six children blessed this home. The only son was killed in the war. His was the first Republican vote in Dorchester. This ticket he voted for sixty-four years. For forty years he was a valued Trustee of our Church. He died December 7, 1900. John Robie was a rugged Puritan; fearless, firm, strong both in conviction and action.

Ruth Robie, born September 28, 1819, was strong and positive in character, of the New England Puritan type, sturdy and pronounced in her convictions. Her patriotism was shown in the gift of her only son for her country. She was a great mother, a true, kind friend. Her reward came on January 3, 1911.

Sylvester H. Hebard died August 31, 1889. He was for nearly fifty years an honored member of the Church. Born in Windham, Connecticut, he moved early to Dorchester. He was converted and joined our Church in 1840 under Epaphras Kibby. His piety was genuine, his loyalty to the Church unreserved, his deeds supported his testimony. His superior judgment, his marked executive ability, his business honesty gave him a place of confidence in the community. He was the deputy collector of Boston for years. He served our Church on the Official Board for thirty-three years, and as Treasurer the latter years of his life. Sarah Baker entrusted her earnings to him for investment. This was so wisely cared for as to realize a quadruple return, which became a gift to Baker Memorial Church, Upham's Corner. He was a burden-bearer in the home and in the Church. He had four children, two sons and two daughters. He gave of himself and his means to the extent of real self-sacrifice.

Mrs. Tryphosa Pratt Hebard was born in 1816, was married in 1841 and died in 1897. A tall, refined, dignified woman, she graced the Church service by her presence. Her life was quiet, deep, loyal, gentle and kind. She was steadfast and faithful in her Christian duty and a devoted worker in the

Church. Her home and the community felt the benediction of her life. Sylvester, Jr., and Edward, two sons, associated with our people for several years.

Mrs. Susan Allen, a daughter in this home, was a faithful member of the Church and lived with her parents the latter part of their lives. Another daughter, Mary Hebard Lamb, was a helpful member for several years.

Samuel O. Hebard, a brother of Sylvester, was active in the Church and much liked by the people of the community. His membership continued from before 1860 for thirty years.

Ezra Hebard, another brother, was an extra fine man. His wife, Achsa Hebard, died February 4, 1859. She was converted at Eastham Camp-meeting and joined our Church. She was of a modest, retiring disposition, but kept a steady interest in the work, and a firm faith in God. Mrs. Achsa and Mrs. Tryphosa Hebard were sisters.

Benjamin, Nathaniel and George were the three other brothers in this large family of Hebards.

Miss Sarah Baker descended as did the Dorchester Bakers from Richard Baker, who came to this country in 1635 and bought land on Rock Hill, later extending his holdings to include nearly all of the present Savin Hill Avenue. On this estate, he built his own residence and a house, which Miss Baker occupied the latter part of her life. In early years, she made her home next to our Church in the Simmons house. Deformed in body, she was gifted in intellect. Her brilliancy was illustrated by the books she wrote, one upon "Christian Effort" in 1850, in which she ably treated the problems of the home and the Church. She was an abolitionist, the organizer of anti-slavery sentiment in Dorchester in 1835 and an active sympathizer of Lloyd Garrison, whose persecution in Boston she witnessed. From her father, she inherited the band-box business and worked at this for forty years. With her savings she paid the mortgage on her Savin Hill home and invested \$5,000 with Sylvester Hebard and Franklin Rand.

This money increased until in 1888 it had become \$22,642, which sum went to Baker Memorial Church in keeping with her will. Miss Baker early joined our Church, was a devout attendant at the services and active in prayer and testimony. Upon her removal to Savin Hill, she was present less frequently on account of ill health, but continued her interest until called up higher, April 30, 1866. Sarah Baker stood for a name and a life which greatly added to the strength of our Church membership.

Artemus Greenwood (Father Greenwood) was converted and joined our Church in 1841 under Luman Boyden. He was a faithful member, taking a deep interest in the work of the Kingdom. He conducted family devotions as a means of training his children and was rewarded by their fidelity in following his footsteps. He became a pillar in our early Church and was one of our choice members until his death, June 12, 1863.

His wife, Sally Greenwood, was baptized by Bishop Asbury in Boston in 1809. She was a faithful member of the Church until her death, April 20, 1886. These two people were intensely interested in our Church and owned one of the best pews in our second house of worship. Their presence at the services was always a blessing. Mrs. Greenwood entered the Church with an erect, dignified bearing and a prayerful spirit. A great friend of Miss Baker, she was spurred by her to give generously of her own means. The Greenwood Farm, near Harvard Street, was a center of gracious hospitality. When our present church was built Mrs. Greenwood and her son gave \$400 toward the cost. After her death, Mr. Charles H. Greenwood sold the property through real estate deals, and at his decease in 1913, left \$15,000 to Greenwood Memorial Church, Dorchester. Miss Baker and Mrs. Greenwood are associated together by the benefactions of their wealth and the saintliness of their lives.

William Bird was born in 1813 and died in 1855. He was

a quiet, active member, who lived near to God. His wife, Rebecca Bird (maiden name Smith), was born June 19, 1816, married in 1834 and died November 27, 1910, a beautiful Christian woman, and up to the age of ninety-four a source of benediction. Six children came to this home, one of whom, Joel E. Bird, died in the service of his country during the Civil War.

Mary A. Bird, sister of William Bird, joined the Church before 1840 and that year married Mr. Carter, who died in 1853. She lived until 1909, a quiet, helpful Christian, constant in attendance at the services. At her death she was the oldest member.

John Packard was an active member from about 1840, when he was converted under Luman Boyden, until his death in 1874. His wife, Margaret B. Packard, was a quiet, reserved woman, as was her husband. She passed on in 1880.

Joanna Packard was a good woman and took part in the prayer-meetings.

Mary E. (Carter) Packard played the seraphine for Jabez Sumner, the leader of the singing at the Church services. Later, she was a member of Mr. Frizell's Sunday School class. Margaret Packard, a sister of John Packard, Jr., joined the Church under Mr. Phinney and entered heartily in the work.

Zenas White was a member of our Church two years, from 1841 to his death, September 3, 1843, at the age of forty-five. He was triumphant in his faith and useful in his life. He had been associated with Dr. Codman's Church before uniting with ours. He with his family showed a constancy and devotion in attending our services, coming as they did from their home on Wellington Hill.

Mary White shared with her husband in sturdiness of character. She regularly walked the one and a half miles to church, because the rough men would molest the teams during the services. Her father, William Draper, left his

oxen in the field at the call of Lexington and Concord. Mary White inherited this patriotism, which she showed in her Christian life and service to the Church.

Michael Whittemore was a Class Leader in 1845. He was born in 1817 and died June 6, 1892. He joined our Church July 20, 1840, and was a member over fifty years. He served faithfully as a Trustee and gave a good testimony in the social means of grace. The family has in possession his two title deeds to one of the best pews in the second church. Mr. Whittemore had a rich, deep Christian experience. He highly valued his example and influence and was faithful to his high calling in Christ Jesus.

Roxelena, Mr. Whittemore's first wife and sister of Mrs. Susan A. Twombly, was an active worker in the Church. She was converted at ten, united with our Church at the time her husband joined and unfolded a bright Christian experience. Her highest pleasure was to make all around her happy. Her prayers and testimonies in the meetings were uplifting. She was a good Sunday-School teacher.

Mary White came to our Church in 1841 with her father, Zenas White, and in 1843 became a member. She was a great helper as superintendent of the Primary Department of the Sunday School. In 1866, she was the efficient president of the Ladies' Aid Society. She married Michael Whittemore, November 7, 1866, and brought to him and his home a devoted companionship. A reader of *Zion's Herald* over seventy years, she illustrates the value of intelligence in her study of Church literature. Born March 3, 1824, Mrs. Whittemore has lived to span the century of our Church history within eight years, and was an interested observer of the Centennial Anniversary.

Sarah Elizabeth White was born April 23, 1826, and died October 28, 1914. She joined our Church with her sister, Mary, in 1843. In October, 1847, she married Royal Boston.

Her fine knowledge of the Bible was the fruit of daily study. Her testimony in meeting was constant and fervent. Mary and Sarah White were together in their devotion to the Church as they were united in their companionship.

Royal Boston, though not a member, was greatly interested in the Church and supported the social means of grace, adding much by his knowledge of the Bible. He was a "forty-niner" of the California gold days.

A contemporary of Mary and Sarah White, still living, is Mary A. Crossman, now ninety-one years of age. She was born in 1826, united with our Church in 1849, and has been a member sixty-seven years. Mrs. Whittemore and Mrs. Crossman together closed the Church century, having witnessed nearly all the events of our history.

John H. Hibbard was born in Hartford, Vermont, and died in Dorchester, June 2, 1881. He came to our community and Church in 1842 and was a member twenty-six years, serving as Class Leader twenty-five years of this time. He was a brother of the greatest possible use to the Church. Mr. Weston said of him, he had "not seen one more devoted to his Church and to Christ." His fitting epitaph was "He was true," an example worthy of emulation. Mr. Hibbard called on strangers at their homes and met the strangers at the public services. He became one of the organizers of the Mattapan Church and is honored by a memorial window in the present church of this Society. He was a kindly, gracious man. No one has been more highly spoken of on all sides than John Hibbard.

Jennie E. Hibbard, his wife, was a most suitable companion in the home and the Church. She became a main support in all the work of the women. She was the secretary of the Ladies' Aid Society for ten years and the president both of this Society and the Woman's Home Missionary Society. Mrs. Hibbard's companionship was so much sought that she found it difficult to divide her time among her friends. Her

piety never lost its sweetness and touched our Church life everywhere.

Mrs. Hibbard, Mrs. Harrison and Mrs. Mary E. Davis were the first women to become members of the Official Board in our Church history. Mrs. Hibbard passed to the higher life May 27, 1910.

Arthur A. Hibbard, son of Mr. and Mrs. John Hibbard, was active in the social work of the Church until his death in 1908.

Albert B. Hibbard, brother of John Hibbard, was born December 9, 1828, and died August 20, 1908. He joined under Mr. Furber and was a good man in the Church and a faithful overseer for forty years in the Walter Baker Mill.

Mary J. Bailey united under Mr. Richards and became a constant attendant and worker among our people. She was the mother of Mrs. Albert B. Hibbard.

Rudolphus E. Childs joined when Mr. Furber was the pastor. He became a Class Leader, spoke in the prayer-meetings and was a constant, faithful Christian. Hannah C. Childs, his wife, joined with her husband, coming by letter from Cape Cod. She was a quiet, helpful member. Mr. and Mrs. Childs were related to the Hibbards through the marriage of their son, Robert, with Lillie R. Hibbard.

Two Class Leaders' books have been preserved which give a list of our Church members from 1840 to 1846. Some of them had been active workers before 1840. Others were young in the service. Among them were Rebecca Davis, a faithful member in the thirties; Lucretia and Hannah Hayden, quiet, yet helpful in their discipleship; Fanny Daniels, good and active as a Christian; Eliza Goward, a cheerful burden-bearer at home and at the Church; Mary A. Griffeth, who kept boarders in the Bispham House.

Eliza Kenney, an active worker and ready with her testimony in the services; Harriet Miller, always at the class and prayer-meetings; Mary Shields, who lived to her ninetieth

year a blessing to all; Lydia A. Curtis, a great worker; Sarah and Hannah Lake, two good women, both active members; Reuben Ryder, of an excellent mind, a teacher in the Sunday School; Thankful Ryder, and her son Samuel, both fine and helpful; Bethana Clark, a constant attendant at the services; Margaret V. Beal, an efficient helper among the women, and for years the secretary of the Ladies' Aid Society; Harriet Moulton, a splendid woman at home and at the Church; George J. Sloan, a faithful member and later a Class Leader; Hannah K. Sloan, his wife, converted in 1830 in Belfast, Maine, where she was a member until 1838, when she joined our Church. She was a woman of prayer, a lover of the public services, and a diligent worker in the Sunday School. She died October 7, 1857.

David Sloan, brother of George, was a man of excellent standing in the community, and honored our Church by his service in the War. His wife, Harriet Sloan, was an active member, always present at the public worship.

Henry M. Sloan united with our Church September 1, 1889, and passed on November 25, 1893. He had a clear and definite Christian experience and effectively added his testimonies at the prayer-meetings. He served his country in the Civil War with the true spirit of patriotism.

During that early period, there were other names intimately associated with our Church: — Hilman Burgess, the builder of the Mary White House on Morton Street, a quiet helpful member. Zimri Burgess, his brother, was a life-long citizen of the village and a useful Trustee of the Church.

Mrs. Eliza Willard was a quiet, steady worker and always present at the services. Her children were Andrew Hobson, who though not a member, always brought his sister to Church from the Milton home, and Martha Hobson, a faithful member and constant in attendance at the services.

George and Roxhana Hamilton, with their five children, were much interested in the Church and came regularly from

their home on School Street, Milton, to the services during the forties and fifties.

John and Zilpha Kenney kept a boarding-house for the factory girls on River Street. Mrs. Ruth Robie and Mary Shields were among the boarders. Mrs. Kenney and Mrs. Loring Clark were two saints of early Methodism, plain in dress and life, and pillars of spiritual strength in the Church.

Zelotes, a son of Mr. and Mrs. John Kenney, and a furniture manufacturer, though not a member, owned two pews, and helped the Church greatly during the War by holding the positions of the soldiers in his employ during their absence. His wife, Lurena Kenney, was a quiet woman, who spoke in the meetings with effectiveness.

Clark Pratt, called "Ship of Zion" Pratt, because he always used this phrase in his testimonies, was a helpful man in the Church, and one of the unique characters of our membership. He had two daughters, Hannah, a teacher in the public schools, and Zilpha (Mrs. Herbert S. Cole), an artist of note. Mrs. Cole did the work for many of the portraits in our church parlors.

Sanford Clark, a "forty-niner" in California, was a kind, neighborly man. His wife, Sarah Clark, was a strong character and held up a high standard for herself and others. She was outspoken and positive. She thought ministers ought never to laugh and were apt to be too worldly. Her presence was often felt for good at the prayer-meetings.

William Broad joined our Church about 1850, coming from Brownsfield, Maine. His wife, Almira J. Broad, came from Church Street, Boston, where she had been converted at twelve. Upon her marriage she joined our Church. Mr. and Mrs. Broad were interested and helpful members. Both lived, the one to 1883, the other to 1890, during much of our Society history.

Robert Hall was a member of our Church in the middle period of the century. He was fond of telling about his

conversion in mid-ocean, in his testimonies. Mr. Hall served our Church actively and faithfully as a Trustee during the fifties. He was a prominent merchant of the Lower Mills.

Joseph E. Hall, the son of Robert Hall, was a great help to our Church for many years, serving most efficiently as a member of the Board of Trustees. He was very active in the building of our present house of worship. His name is perpetuated in our Church by a bequest of \$3,000 for the care of our property, given by his children. The Trustees, at a meeting held April 25, 1900, said of him, "He had a deep regard for all the interests of this Church and was ever ready to contribute of his time and means and used well his peculiar fitness to assume financial responsibilities in our Church."

Mrs. Matilda E. Hall was a great helper in the women's work and served as the president of the Ladies' Aid Society in 1883. Her mother, Mrs. Charlotte Durell, took a special interest in the activities of the Church.

Thomas Tilden began his membership in the early days and served long in the life of the Church. He belonged to the Official Board and gave a straightforward testimony for his Master. Alice Tilden, his wife, was a faithful companion in the work of the Kingdom.

Charles H. Daniels was a good singer, bright and cheery in manner and capable of fitting into any work which was called for in the Church. He was a most efficient Sunday-School superintendent in the sixties. From this position he went to the War, the pastor directing the School during his absence. In 1869, he conducted the Parkman Street Church Sunday School during the time of its organization.

Mrs. Annie K. Daniels was a splendid helper of her husband in the work and a source of blessing among the members of the Church, because of her sweet, happy disposition. There were five children in this home.

William Bridget came from Nova Scotia. He was a man of the rougher mould, trained a sailor, had nursed Father

Taylor in old age. He with his family gave a cordial support to the Church during the fifties.

Ann Kenney was one of the strong members of the Church, rising up through the experiences of a hard lot into her Christian life, which shone with cheerfulness and helpfulness. Her presence was felt in the earlier and later years of the Church.

Aunt Salome Jenkins, wife of William Jenkins, took an active part in the meetings before and after the War. She was an old-fashioned Methodist. She shared with her sisters, Mrs. Fairfield and Mrs. Anoine Nickerson, in the community life and Church work. She lived early on Monson Street, but in later years in the Fairfield house.

Henry A. Evans left this testimony of his life in our midst, "I never did a bad thing in my life, that my mother did not stand before me."

Olive Freeman honored our Church during the Civil War as an army nurse, doing most devoted and self-sacrificing work in the hospitals and on the battlefields.

Richard Harrison was a native of New Brunswick and married Mary Augusta Ritchie in Fredericton, N. B., September 6, 1847. He soon moved to Dorchester and lived in the second house south of the Church. He was with us about forty years, a great source of help and blessing, although not a member. He was zealous for the Church and worked in every way he could for her prosperity. His spirit of service is evidenced by the fact that for years he gratuitously took care of the second church, and also the third edifice. He gladly did this work because of his love for the Church. He lived long enough to see his son a successful evangelist. Richard Harrison is remembered by our people with especial gratitude.

Mary Augusta Harrison was born in Fredericton, N. B., August 24, 1832. She married Richard Harrison, September 6, 1847. Upon their removal to Dorchester she united with our Church and was a loyal, faithful and devoted member.

Mr. and Mrs. Harrison both gave themselves to the work of our Society. Mrs. Harrison was on the Official Board. Three children came to their home, two, Annie and Frederick, dying in youth. Thomas is now living. Mrs. Harrison was a strong character with a remarkable will power. Nothing daunted her. Yet at the same time she was a sweet-spirited disciple of Christ. Upon the death of her husband in 1887, Mrs. Harrison traveled with her son and helped him in his evangelistic tours by her faith, prayer and personal work. She entered into rest January 2, 1911, while in Washington, D.C. She and Mrs. Ruth Robie were crowned the same week, both devoted members of our Church.

Samuel Templeman was born in Manchester, England, October 10, 1808, and died in Dorchester, December 11, 1888. He was converted by a deep experience in the Episcopal Church at Halifax, Nova Scotia. He joined our Church under Gershon F. Cox. His was a sunny face. His cheerfulness was contagious. He studied the Bible and taught in the Sunday School over thirty years. His quiet, consistent living was his Christian testimony. He was above reproach. He married Eliza A. Wilson in 1836 and lived with her over fifty years. This home had six children, one of whom became a Class Leader, another a sweet singer in our Church. Mr. Templeman was called a Saint Paul in the Church, a spiritual leader and worker for souls.

The son, Samuel T. Templeman, joined our Church in 1860, and lived until 1905 to bless the memory of his father and honor the Church. He was a worker in every department of activity, serving his brethren as the leader of song, Steward, superintendent of the Sunday School and Class Leader. He was constant at the religious meetings. He rose to the high level of manhood and service set by his father. He did much to make possible the founding of the Mattapan Methodist Episcopal Church, for which service he is gratefully remembered.

William T. Templeman, son of Samuel Templeman, joined under Mr. Furber and lived until 1915. He married Priscilla Plummer. He was a good man and a faithful member. The people held him in high esteem.

Levi Hallett was a companion of Samuel T. Templeman and shared with him in the work of the Church. Mr. Hallett was a most devout Christian and bore well his part as an official member and a Class Leader. He maintained family prayers and was constant in his testimony at the social means of grace. He held up a high standard of Christian life for himself and his brethren. Brothers Templeman, Hallett and Hibbard were a trio of united spirits in the meetings of the sanctuary. Mr. Hallett was for some time the superintendent of our Sunday School. Such men leave a precious memory as the years pass by.

Manly W. Cain was born October 15, 1815. At fifteen he was apprenticed to Mr. Wadsworth of Milton to learn the cabinet trade. This he conducted in his shop on Sanford Street for many years, until a fire occasioned his removal to Temple Street. He was in business over forty years and was known for his honorable dealings. Sympathetic, kind, upright, he held a high place of respect in the village. He gave the wood for the vestry desk, which was made by William T. Templeman. He took a great interest in the Church. He died July 11, 1883.

Harriet H. (Pollard) Cain was born in 1819, married Mr. Cain, August 3, 1842, and died August 10, 1888. She was the mother of three children. Mrs. Cain shared with her husband in work for the Church and interest in the community life.

Jabez Sumner was one of our most helpful members. He led the singing in the second church, having as the organist Mary E. Carter. He gave George W. Nickerson his start in Milton and introduced him to our Church. From 1853, he served our Trustees as treasurer for several years. In his

tanning factory and in the Church he was business-like and upright.

George W. Nickerson was born in Provincetown, August 30, 1830, and died in Milton, October 10, 1914. Educated in the public schools, he trained to be a carpenter. He came to Milton in 1857 and followed his trade. He was for years the chief man in Jabez Sumner's tannery business on the wharf. Mr. Sumner took an interest in the young man upon his arrival in town and introduced him to his business and the Church. Mr. Nickerson afterward became the proprietor of the Milton Hill House, retiring from business in 1898. He was for three years a selectman of Milton and served sixteen years as an assessor.

In 1852, he married Mary F. Mayberry, with whom he lived sixty years.

Mr. Nickerson joined our Church soon after his arrival in town and entered into our life. He served the Sunday School as superintendent for some years and the Church as a Trustee forty years, being the president during his last years. He was a constant reader of *Zion's Herald*. Every interest in the Church felt the presence and help of this Christian man.

March 27, 1915, the Trustees paid him this tribute: "For fifty years he gave the best that was in him to the building up of this Church, not sparing himself." During his last sickness, kept from the sanctuary, he yet helped pastor and people by his daily prayers.

Mrs. Mary F. Nickerson was a great worker. President of the Ladies' Aid Society for ten years from 1870, she gave a great service. Mrs. Nickerson and Jennie Hibbard stood at the head of the women in the social work of the Church for years. They both attended the meetings and services of worship, adding their help by personal testimony.

Mrs. Emily Huff joined our Church under Mr. Pettee. For thirty years she was helpful in the Ladies' Aid Society and other lines of work.

Christopher Karcher was born in Spielberg, Germany, January 13, 1833, and died in Dorchester, October 31, 1898. He came to this country with his mother, upon the death of the father, at nineteen. He enlisted in the famous Company K of the fighting 11th, Mass. He served as orderly sergeant, and actively engaged in seventeen battles. He distinguished himself. His commander said, "If we had more Karchers we could end this war." He was on the Boston Police Force from 1870 to 1898. He joined our Church in 1865, and was a Class Leader for years. A loyal patriot, an enthusiastic Methodist, a devout Christian, he was loved by the whole community. He married Catherine Hoffman in 1857. Two sons and four daughters came to the home. Mrs. Karcher lives with us, a real source of blessing to our Church.

John Bater was born in 1823 and died in 1878. He was a regular attendant and devoted worker in the Church.

When the Simmons' half of the house next to the church was cut off from the Eager part, it was Mr. Bater, who, with his son, William, worked upon this task several hours in the early morning of the day appointed, before the other men arrived. He, with Richard Harrison, took care of the church for years without pay. He was the first sexton of our present church.

Sarah F. Bater, his wife, was born in 1822 and died in 1892. She was a conspicuous member of the Church. Strong in conviction, she denounced what she thought was wrong. A superior intellect and spiritual discernment supported her interest in the great questions of the day. Though unable to hear later in life, yet she was always in her place at the Church services. She was loyal to Christ.

Alvah Plummer came among our people in 1857 and was interested in our Society until his decease in August, 1871. He was a quiet, pleasant man, whom all liked to meet.

Sarah Fletcher Plummer was born in 1813, and died in Dorchester in 1901 at eighty-nine years of age. She married

Alvah Plummer and mothered his children, seven of whom grew up. Mrs. Plummer died in 1872. She was a devoted member, a worker in the Woman's Foreign Missionary Society, and a reader of *Zion's Herald*. Mrs. Plummer was a home lady of the old school, making her life radiant by example and spirit. She was clear of head and kind of heart.

Mrs. Frances J. Bailey, the oldest daughter of Alvah Plummer, joined the Church under Mr. Ela. She was a loyal, earnest, Christian woman. She died in 1911.

James W. Plummer, son of Alvah Plummer, went from our Church to the Civil War. He died soon after his return from the service of his country.

Susanna Bennett Plummer joined the Church October 6, 1889, and gave a splendid service to the Church. She was a bright, attractive woman and won the love of all the people. She died February 28, 1890.

Susan Adelaide Bundy Plummer was a teacher in the Milton Schools. She united with our Church February 7, 1892. She was the superintendent of the Primary Department in the Sunday School and became very successful in this work. Her decease, April 25, 1904, meant a great loss to our Church.

Mrs. Sarah J. Plummer was converted at Eastham Camp-meeting and joined our Church under Mr. Watkins. She was very constant and helpful in the meetings, a talented, worthy woman.

Mrs. Catherine (Littlefield) Plummer joined the Church about 1890 and for fifteen years was a regular and devoted member, earnest in testimony and helpful in active support of the work.

Emily Fairfield joined early and lived in our Church fellowship until her decease June 5, 1891. Her name is associated with our early families and the Fairfield house, which was on the site of Anthony Otheman's property.

Walter H. Brown united with the Church January 7, 1872,

and died in the faith October 12, 1907. Soundly converted, he gained a vital Christian experience. He became an official member and took a high place of honor among the members, because of his earnest testimony, his piety and his loyal support of the work.

Joseph Holmes was the treasurer of our Trustees for several years. He was a great help in connection with the building of our present church.

Mrs. Almira W. Holmes joined the Church November 5, 1871, and died October 18, 1903. She was a quiet member, yet effective in her work. Her interest in the Ladies' Aid Society was very marked. The Woman's Foreign Missionary Society was organized in her home in 1879 and received from her a warm support.

Benjamin F. Lusk united with our Church early in life and until his decease, April 1, 1898, took a strong place in our membership.

Mrs. Jane Lusk was the president of the Ladies' Aid Society for some time and did splendid work. She was from early years a useful member. Her coronation came February 27, 1914, with a good faith.

James Moore joined July 1, 1877. He was a quiet man, always at Class Meeting, and served as a member of the Official Board. The Powell Club adopted resolutions in appreciation of his membership and his honest, upright Christian life, at the time of his death, March 21, 1910.

William and Ellen Ripley were members of our Church for several years, beginning in the sixties. They brought great help to our work and people.

Mrs. Louisa A. Chandler was born September 10, 1840, and died July 11, 1911. She united with the Church in the early sixties by letter. She had a fine mind, and was highly regarded in the community, because of her excellent spirit.

Mrs. Alice Trueman Gallagher came from New Brunswick, of a superior stock, and united with the Church September 6,

1874. Strong and refined in character, she was much appreciated and loved by our people. She passed on June 1, 1885, leaving behind her the memory of a good life.

Ernest Epmeyer was an earnest, helpful member of the Church. He was a German, whose speech was marked by the native accent. He was fond of saying in his testimonies, "The Lord looks the heart on." He joined March 1, 1868, and transferred West September 9, 1907.

Mrs. Dorothea Mueller Epmeyer was born in Buehl, Alsace-Lorraine, France (now Germany), February 22, 1820. She came to the United States at twenty and lived in the home of Dr. Bartol of the West End Church, where she was highly esteemed for her intelligence and faithfulness. She married Ernest Epmeyer and settled in Dorchester in 1866, uniting with our Church March 6, 1868. She was a tireless worker and beloved by all. At home she was neat as wax and simple in habits. She was a saintly woman, constant at the services and in her testimonies. Fidelity to duty was her motto. No one could point the finger of criticism at Mrs. Epmeyer. She joined in the neighborhood meetings and never lost an opportunity to help the Church and the needy around her. She passed on February 7, 1883.

Mrs. Epmeyer took a special interest in Black Hannah, who lived at the Littlefield House (Milton Hill House) later with Mrs. Taft. Hannah was a real Southern slave, who, upon her freedom, came North. She attended all the revivals and meetings and was a quiet, consistent member.

Louise Epmeyer was an interested and helpful worker in the Church, a woman of the finest spirit and Christian life.

Mr. and Mrs. George A. Peckham were fine people and associated with our Society during the sixties and seventies. Mr. Peckham was for some time superintendent of the Sunday School.

Mrs. Margaret Coram was a helpful member. She joined September 3, 1871, and died in April, 1908.

Mrs. Cynthia Nordstrom was a talented woman, a physician, and greatly interested in the Church after the Civil War.

Her sister, Mrs. Emma Fiske, gave an invaluable service for many years as organist of the Church. Mr. Granville Fiske served the Sunday School as librarian for forty years and helped in the other work of the Church.

Mrs. Mary Cox rendered our people a great service as the soprano singer fifty years ago and gave the example of a splendid life.

Mrs. Eliza Coffin Sumner was born in Brunswick, Maine, in 1837 and came to Milton upon her marriage in 1867. She joined the Church in a revival under Mr. Furber. She became an active worker in the Ladies' Aid Society and the two Woman's Missionary Societies, from the organization to her death in 1902. She did what her hands found to do in the Lord's work and was interested in all that pertained to the kingdom. Her husband, Stephen Sumner, went to the War from our Church. This family descended from William Sumner of our early Dorchester colony.

Mrs. Elizabeth Chute was converted early in life, joined the Baptist Church and transferred to our membership about 1870 upon her removal to Dorchester. For several years she was an earnest worker and consistent Christian.

Doctor and Mrs. George A. Bragdon came to our Church in 1872. They greatly helped in the meetings and the spiritual life of the Church. Dr. Bragdon joined July 7, 1872, and soon became an official member. He was very careful of the Church finances and by this service gained the title, "The watchdog of the treasury."

George W. Furness was not a member, but took a great interest in the temporal and social life of the Church during the seventies and eighties. Mrs. Aura A. Furness was an active member in the meetings and served the Ladies' Aid Society as president in 1891 with marked acceptability. She

joined November 5, 1876, and died in the faith, January 21, 1904.

Charles E. Whall was born August 9, 1823, and died May 4, 1888. He came to Dorchester in 1856 and for thirty-two years was in the express business. He was well known and highly regarded at the Lower Mills. He regularly attended our Church and was deeply interested in our activities. In the great fair of 1875 and other occasions, there was nothing he had but what was placed at the disposal of the Church.

Mary A. Whall was born in 1837 and died December 22, 1908. She joined her husband in every good work for the Church and especially interested herself in the decorations for the public worship and social gatherings.

John Crossland was born February 13, 1830, in Hubbersfield, England, and died October 2, 1906. He was converted at home, became a local preacher, migrated to America and settled in our Parish in September, 1871, uniting with the Church by letter the following January. He was a Sunday-School teacher and showed an intimate knowledge of the Bible. He always spoke in the social means of grace. His wife, Mary A. Crossland, joined him in the work until she became blind. She died August 2, 1879. These people were faithful members of the Church.

Charles Frizell was an all-round man with the best qualities of the Christian life. Coming to our church in the early sixties, he served in all the lines of activity. He decorated our church for years. The young men would rise at five in the morning to work with him in preparing for public occasions. He is remembered as a most successful Sunday-School teacher for forty-five years, and as the superintendent for a shorter period.

As a Trustee he was devoted to his trust. Not a ready speaker, he was yet constant in his testimonies. At picnics, social gatherings and the public worship Mr. Frizell scattered the sunshine of his Christian experience. The flowers of his

own raising, which he brought to the church, represented the beautiful influence of his membership. He entered into rest January 2, 1912.

Mrs. Theresa Frizzell joined the Church with her husband and served in the work of the people until her decease, December 28, 1895. She was a rare woman and had a beautiful spirit.

Mrs. Lucy Williams was an active, helpful member from the eighties until her removal to Minneapolis. Her daughter, Lulu, also a good worker, married Rev. Arthur V. Ingham, a preacher in Wisconsin.

Lura A. Furber was born in 1820 and died December 22, 1887. Converted early, she cultivated a self-forgetful spirit and gave generously to the expenses and the benevolences of the Church.

Susan W. Furber was born in 1837, united with our Church August 31, 1889, and died in peace July 16, 1891. She entered heartily in the work of our Church and became a very helpful Sunday-School teacher.

Abigail H. Pollock was a member during the seventies and eighties, a devout Methodist of the older type, coming to Dorchester from Church Street, Boston. She gave our Church \$760.42 in her will. This sum was used toward the purchase of the parsonage in 1888.

Sarah Bassett was Mrs. Pollock's companion. She had been adopted by a Marblehead sea captain. She had a lively humor and snapping eyes, which enabled her to add much cheer to our social life. She died February 6, 1887, at eighty-six years of age.

George A. Stetson joined our Church September 6, 1874. He became an active supporter of the Church in her spiritual life. For some years, he served as a Steward and the Sunday-School superintendent.

Frederick Fabian and Julia A., his wife, joined the Church January 4, 1885, and became helpful members, kind and

gracious in manner and active in service. Mr. Fabian had the warm German type of Christian experience. He died in February, 1910. Mrs. Fabian was an unusually spiritual woman and a power in prayer, especially in the women's meetings. She passed on in January, 1909.

Mr. and Mrs. Galen Williams were good, old-fashioned Methodists. They were always present at the public worship during the eighties. Mr. Williams wore squeaky boots, much to the amusement of the young people.

Loren Clark was converted under Mr. Holway and joined the Church September 1, 1889. He became a useful member. He died September 11, 1897.

Mrs. Susan J. Clark united with her husband and greatly helped the Ladies' Aid Society and was active in the spiritual work of the Church. She moved to Jamaica Plain in 1902.

Mrs. Antonette Campbell joined our Church November 7, 1886, and passed on in August, 1906. Mrs. Catherine A. Boyden joined April 3, 1892, and entered into rest April 7, 1913.

Both these members proved their discipleship under severe tests. They were known for their Christian fortitude. Always optimistic, they scattered the clouds of trouble from other lives. They were always helpful to their pastors. They both met their call to the better life with no sadness of farewells, but with the forward look of faith in their Savior.

Rollin C. Downs joined the Church October 1, 1876, and became one of our useful official members. He united with Mr. Watkins in founding Stanton Avenue Church in 1886.

Mrs. Rollin C. Downs joined with her husband and took an active interest in our Church life, as well as in the new field at Stanton Avenue.

William J. Smith was born in St. John, New Brunswick, July 16, 1849, and died in Dorchester, March 22, 1916. He was a member of our Church thirty-six years, and up to the loss of his health active in the work. He served most ac-

ceptably as Steward and Class Leader. He loved his Bible, his daily devotions and place in the public worship. He was a good Christian man.

Vincent Ballard joined our Church by transfer from the Wesleyan Methodists in England in July, 1882. He became a helpful Class Leader. Mrs. Eliza Ballard was active in the Woman's Foreign Missionary Society. Both took a strong place in the Church during the three years of their membership.

Charles A. Bates was a member of our Church and the Official Board for years, beginning in the eighties. By his generous disposition and active interest in the Church work, he won a place of honor and esteem among the people.

Mrs. Frances Warren is remembered as a fine woman and an active worker thirty years ago.

Mrs. Mary C. Williams joined October 6, 1895, under Mr. Phinney and died in September, 1911. She left the memory of a devoted Christian life, the influence of which was greatly felt in the Church, especially in the Ladies' Aid Society, in which she was very active.

George S. Bourne joined the Church October 1, 1876, and died June 29, 1908. He was a great worker in the spiritual and social life of our Church. He was always ready for any service he could give. He painted the church several times, doing most excellent work. Mr. Bourne was a prominent man in our community life by reason of his business as a painter and by his open-hearted citizenship.

William B. Mason died February 4, 1911. He was converted during the pastorate of George A. Phinney in the Davidson meetings and united with the Church November 3, 1895. He faithfully and generously supported the Church. By his inventive genius, he inaugurated the Mason Regulator Company, which has become a leading industry in the village. He was a quiet, modest, conscientious man, upright in character and esteemed in the Church.

Charles E. Letteney came into our community and rose from the bottom round by hard work during the day and steady study at night to an honorable position in the civil service at the Custom House. He entered into the social life of the community and took a place of high regard among his fellow-citizens. He joined our Church October 1, 1893, and supported our every activity. In the Sunday-School he was very active and became the president of the Powell Club. His sudden decease February 17, 1910, was a distinct loss in the Society. Mr. Letteney was a man of even poise, always the same, full of sunshine and steady in his Christian character.

Harriet Binney Steele, daughter of Amos Binney, and wife of Dr. Daniel Steele, was born in 1826 and died February 24, 1902. Her conversion was dateless and no crisis marked her experience. Her life unfolded like the flowers. She read the New Testament at four and the Greek at fourteen. She graduated from Wilbraham at the head of her class. She was a student through life. She took Normal and Chautauqua Courses and wrote a thesis on economics late in life. She excelled as a housekeeper, doing her own work to save for the Lord's treasury. She was a staunch abolitionist and supporter of Woman's Suffrage. She strictly observed the Sabbath. She paid her tax, so as to vote for the School Committee. She was an ardent worker in the W. C. T. U. She composed the motto used on our Soldiers' Tablet in the church vestibule.

During her membership in our Church from November 3, 1889, she brought all her fine qualities of womanhood into her fellowship with our people. She brought the Scriptures near to those in her Sunday-School class and at the meetings. Her life and testimony were like the beaten oil of the sanctuary given to the congregation. It was a great blessing that such a woman could be a member of our Church.

The name of Rev. Daniel Steele, D.D., fittingly closes this

biographical history of our one hundred years. He was a member of our Quarterly Conference from 1889 to his decease September 2, 1914. He gave to our people the benefit of his mature years and his ripe Christian life. Before 1889, he had served our Conference most honorably as a pastor, being in this capacity a great teacher of the Bible. He had written great books on Christian experience, notably, "Love Enthroned." He had taught in Wilbraham, Wesleyan University and Syracuse University. Both before and after his coming to us, he filled nearly every chair at Boston University School of Theology.

Up to the very last, even to within a few months of ninety years, he wrote masterly articles for the religious press. Articles still unpublished were left to be given later on to the public. Dr. Steele took an active part in our public worship, preaching from time to time, and constantly giving his testimonies and explanations of God's word. He was generous and systematic in his support of the Church and her benevolences. He has left to our Church the legacy of a strong manhood and Christian life.

Our Church is great in the men and women who have made up her hundred years. May these lives spur us on to live our best for the Church at the opening of our second century.

CHAPTER VIII

THE MOTHER OF CHURCHES

The Church presented in this history is the fourth religious society of Dorchester. The first, coeval with the founding of the colony, is located at Meeting House Hill, the second, at Codman Square, and the third, a near neighbor at the Lower Mills, on Richmond Street.

This is also the first Methodist Episcopal Church, the mother in point of time of the other Dorchester Methodist Churches, the founder of three, one of which is at East Dedham, and the active helper of four other societies.

The circuit system, which coupled Dorchester with Boston in 1817 and 1818, and with Scituate in 1820 to 1824, may have inspired the early members to scatter our Methodism to other localities.

The three societies founded by this Church are located at East Dedham, Mattapan and Stanton Avenue.

Mrs. Elizabeth Gould Simmons brought to Dorchester the faith, experience and service which entered into the founding of our Church. This debt was partially repaid by planting Methodism in the town from which she came. Under the leadership of Enoch Mudge and Timothy Merritt, meetings were held in Dedham as early as 1817. Our people, however, initiated the first permanent work.

Dedham was much nearer the Lower Mills in the early days than now. Ninety years ago, our members thought nothing of walking the six miles to Dedham for religious meetings. These services were held about two miles from Dedham Centre at the Low Plain, the location of the Readville Cotton Mill, which gave employment to a vigorous type of young

Americans. The place of assembly was a school building at the lowest mill site. This is now used as a tenement house and stands near the Sturtevant Blower Plant.

A revival broke out in the Dorchester Church in 1825 under the pastor, Laroy R. Sunderland. This spread with much fervor to Readville, where thirty-five were soundly converted, twenty-five of whom joined our Church, greatly adding to her spiritual life. They were formed into a Class Meeting, which grew in interest and numbers. A list has been preserved which gives the members of the Dorchester Church in 1835, who lived in Dedham. Among them were the names of strong, stalwart men and women, the Church supporters of that time.

The young society remained a branch of our Church until 1843, when it was given a separate Conference appointment. Zachariah A. Mudge further bound the two societies together by the link of his fine personality given as a pastor at different times in both fields. The work thus begun in Readville has grown into the present Church at East Dedham, of one hundred sixty members and thirty-two probationers, with a church valued at \$20,000. By the death of Frank M. Bailey in October, 1916, the Church was benefited to the extent of \$5,000. The part taken by the Dorchester Church in the origin of Methodism in Dedham was a notable achievement in the early days of our history.

The Mattapan Methodist Episcopal Church was the second Society founded by our people. Preaching services and prayer-meetings were held in houses of the neighborhood as early as 1845, but no special interest was awakened until June 12, 1870, when Mrs. Sarah S. Munger, a Congregational missionary, organized a Sunday School in Tolman Hall, corner of Blue Hill Avenue and River Street. Here, Rev. J. H. Means of the Second Congregational Church of Dorchester preached for nearly a year. At the close of his services Alfred A. Childs took up the work, assisted by theological students

sent out from the city by Rev. J. A. Ayres, the Methodist missionary. Up to 1872, the work was union in character. The real origin of the Methodist Society was effected by Alexander Hobbs of our Church, who was elected the superintendent of the Sunday School in November, 1872. Mr. Hobbs changed the meeting-place of the School to Oakland Hall, where the membership grew within a year from fifteen to two hundred. He also organized a Class Meeting in February, 1873, with eleven members, in the house of William Shedd. Among those who helped to keep up the work of the Sunday School and Class Meeting were Samuel T. Templeman, Levi Hallett and John Hibbard of the Lower Mills. Our Quarterly Conference, encouraged by Dr. Willard F. Mallalieu, the presiding elder, gave a generous sum of money to help this new enterprise. Charles S. Rogers, the pastor, greatly aided his laymen in their missionary efforts. November 1, 1874, Dr. David Sherman, the presiding elder, organized the Mattapan Society, with J. M. Collier as pastor. The services were changed from Oakland Hall to the Episcopal Chapel on Norfolk Street, purchased by D. E. Poland, a Boston Methodist, for \$5.00 above the mortgage. This edifice was dedicated as the Methodist Episcopal Church, March 11, 1875, by Bishop Wiley. The work has grown into a Church with two hundred ninety-two members and sixty-eight probationers, with a commodious house of worship valued at \$15,000. To Alexander Hobbs and his associates is due great credit for their splendid leadership in founding such a prosperous Church.

One of the most romantic chapters in Methodist history was the origin of Stanton Avenue Methodist Episcopal Church. In the spring of 1886, a revival started in the regular services of our Church under T. Corwin Watkins, the pastor. Several young men were converted. Fearing that some of them might backslide unless kept active in Christian work, the pastor organized them into two bands for Sunday after-

noon prayer-meetings; one band meeting in a schoolhouse in "Scotch woods," Milton, three miles from the church; the other in a private house on Maxwell Street, one mile and a quarter northwest of the church. The Milton meetings closed in August on account of the heat and distance. The Maxwell Street meetings grew in interest until the company was too large for a house, and adjourned to a grove on Pine Hill. Here the services were held eleven successive beautiful Sabbaths, the attendance increasing from sixty to two hundred. About October first, a large, hired tent was pitched on the corner of Evans Street and Stanton Avenue, where meetings were held for eight days, on the last of which \$1,500 was subscribed for a church building. This sum soon increased to \$3,000. A Quarterly Conference was organized, Trustees elected, and a building committee appointed. The lot was secured for \$1,800 and a church was planned to be built in the Queen Anne style of architecture, sixty-five by forty feet. The seating capacity was to be four hundred, and the cost to be \$5,580.

The corner-stone was laid December 27, 1886, — Bishop W. F. Mallalieu and Dr. John W. Lindsey conducting the service. Rev. E. N. Packard of the Second Congregational Church at this time paid a tribute to Methodism as standing for regeneration, the conscious witness of the Spirit, and aggressive work for souls. Rev. T. Corwin Watkins and Joseph P. Kennedy, the latter of Mattapan, alternated in leading the services during the winter. In April, 1887, Mr. Watkins closed his pastorate in Dorchester and was appointed to Stanton Avenue. The new edifice was opened July 10, 1887, by Bishop Randolph S. Foster and Dr. John W. Hamilton, and was dedicated April 8, 1890.

From the spring of 1886 to April, 1887, Mr. Watkins kept up the work of the Dorchester pastorate and led the new enterprise from its origin in his own Church through the summer and fall meetings in the new field to the organization

of the Church, the building of the new edifice, and then became the first pastor. No achievement of our one hundred years reveals more faith, courage, zeal and judgment than did that of Mr. Watkins in starting Stanton Avenue Church. This work, begun by a revival in the home Church, extended by converts to an unploughed field, and there planted into a regular Church, with over one hundred members, with a congregation of two hundred and a Sunday School of two hundred twenty-six, by one man, the pastor of a busy city Church, was a task little less than miraculous. The present membership is three hundred fifty-two, with thirty-three probationers and a Church valued at \$26,500.

Our Church not only founded the three Societies here described, but also gave valuable assistance to the other Dorchester Methodist Churches.

The Second Methodist Episcopal Church, Dorchester, Appleton Church, Neponset, bears this relation to our Society; the fact that Thomas W. Tucker served a two years' pastorate in our Church, and after a year spent in Medford, went in 1849 to live in Atlantic, Quincy, as a retired minister. There he gathered the people in his house for religious services, soon changing the place of meeting to Union Hall, near the Neponset depot. A Class of thirty members was formed, also a Sunday School, the latter having been the outgrowth of a children's class started by Mrs. Mary Tucker, who greatly helped her husband. Some of our members joined in these early meetings. Mr. Tucker organized the Church in 1850, when Rev. Bradford K. Pierce was appointed the supply. Under him one hundred new members were added as the result of a revival. The first house of worship was dedicated December 25, 1850, by Dr. Miner Raymond. This building passed into the hands of the Unitarians through a division in 1858. The Society was reorganized in 1860 and dedicated a second church in 1861. The name was changed from the Second to Appleton Church in recognition of a gift

from Mrs. Mary Appleton, which cancelled the mortgage. With one hundred twelve members this Society is doing a good work and affords an added cause for honoring the memory of Father Tucker, one of our pastors.

The Parkman Street Methodist Episcopal Church started as a mission on Park Street, Harrison Square, July 17, 1870. The pulpit was filled by the Missionary Society until 1875, when Rev. James W. Bashford (now Bishop) was appointed the pastor. Under him the present Parkman Street site was secured, where the church, valued at \$20,000, was dedicated January 10, 1878, by Bishop Randolph S. Foster.

Charles H. Daniels, one of our leading members, took a vital interest in this new Society and superintended the Sunday School in the day of beginnings. He thus made a connecting link of helpfulness between our Church and the Parkman Street Society, which now numbers one hundred eighty members and forty probationers.

Sarah Baker made our Church a benefactor of Baker Memorial Methodist Episcopal Church at Upham's Corner. This saintly woman was one of our members from early years until her death in 1866. She lived next to our church for a long time, finally moving to her early home at Savin Hill. Miss Baker conducted the band-box business for forty years. When she had gathered together \$5,000 she deposited it with Sylvester H. Hebard, one of our official members, who with Mr. Franklin Rand invested it in Boston and Albany stock. After some years Messrs. Hebard and Rand transferred this trust to the Trustees of the New England Conference. Miss Baker so made her will that her money at the end of twenty years should be given to the Methodist Church, which would build a new house of worship within three-fourths of a mile from her Savin Hill home. The money became available in 1886, at which time no church existed within the required limit. Howard Avenue Methodist Episcopal Church, Roxbury, by the suggestion of the Conference Trustees, dis-

banded and reorganized at Upham's Corner. The location chosen was a corner lot, a natural meeting-place at the center of population. As the site was found to be nineteen feet outside the three-quarter mile limit, the Court gave a special permission to the Society to use the Baker bequest. This transfer of location was made in 1888 under Dr. Daniel Steele. Miss Baker's \$5,000, entrusted to Mr. Hebard, had grown to \$22,642, the largest gift toward the new \$75,000 granite church, which stands today, valued at \$100,000, an ornament in the public square of the city. The edifice was opened in May, 1891, and the Church named Baker Memorial. Thus, an early member of our Church helped to build a large city Church of four hundred sixty-nine members and twenty-nine probationers, which observed June 11th to 18th, 1916, its twenty-fifth Anniversary.

Our First Church is closely related to the Greenwood Memorial Methodist Episcopal Church at the corner of Washington and Dakota Streets. Artemus Greenwood and his wife, Sarah, devoted members of our Church, lived near the present Harvard Street, where they owned a large farm. Mr. Greenwood died in 1863 and his wife in 1886. The son, Charles H. Greenwood, developed his farm into a thickly-settled district of homes by profitable real estate deals. At the time of his death, April 8, 1913, the property was valued at \$750,000. His will contained a gift to the Highland's Methodist Episcopal Church of \$5,000 outright and \$10,000 on condition that the name should be changed to the "Sarah Greenwood Memorial," Methodist Episcopal Church. The condition was accepted and the total gift of \$15,000 was used to liquidate the debt of the Society. There had been a close friendship between Sarah Baker and Mrs. Sarah Greenwood. On account of this, the example of Miss Baker's gift for Baker Memorial prompted Mr. Greenwood to provide for the Memorial in honor of his mother. Thus, our Church, through Mr. and Mrs. Greenwood, two earnest members, by means

of their wealth, the foundation of which was laid while in our fellowship, became the helpers of this fine Dorchester Church, with three hundred sixty-eight members and sixty-four probationers, and a church edifice valued at \$43,000.

No chapter in the history of Dorchester First Methodist Episcopal Church is more thrilling in interest than this one, which describes the help repeatedly given by our people to found and build other Churches.

CHAPTER IX

THE CHURCH AND PATRIOTISM

In Milton Lower Mills on the site of the Associates Building occurred the ratification of the Suffolk Resolves, which gave a great incentive to the cause of American liberty.

A tablet on the front of the Safford House contains these words:

Suffolk County Resolves,

Sept. 9, 1774, Milton, Mass.

(Milton was a part of the County of Suffolk until 1793)

"In this Mansion, on the ninth day of September, 1774, at a meeting of the delegates of every town and district in the County of Suffolk, the Suffolk Resolves were adopted. They were reported by Major General Warren, who fell in their defence in the battle of Bunker Hill, June 17, 1775.

They were approved by the members of the Continental Congress, at Carpenters' Hall, Philadelphia, on the seventeenth of September, 1774.

The Resolves to which the immortal patriot here first gave utterance and the heroic deeds of that eventful day on which he fell, led the way to American Independence. 'Posterity will acknowledge that virtue which preserved them free and happy.'

On the side of this same street are three elms, among several brought from Brompton Park, England, in 1734, or soon after that, by James Smith, then of Milton, and transplanted here. These Dutch-English elms witnessed the historic event described by these Resolves. The soil in which these trees took root was so rich that into the upper earth thrown around their trunks by the fourteen feet elevation of the street for the railroad bridge, new roots branched out,

which have grown to large sizes in recent years. In a similar way the spirit of patriotism in 1774 was so intensive that the succeeding generations to the present have provided the human soil in which the best public spirit could be nourished.

Within a short distance of this historic place and under these patriotic influences our Church was born. Our Society started after the close of the War of 1812 and a generation after the Revolutionary War. The men of Dorchester and Milton, who fought in both struggles, bequeathed to our Church forefathers and their children a heritage which they honored by their own devotion and service in behalf of the country.

The founder of our Church brought from his native France a genuine love for the land and city of his adoption. His co-founder transplanted from her home town a life which gave added strength to our community. Their followers and successors perpetuated their spirit and sacrifice.

Anthony Otheman contributed of his means and service for the defence of Boston in the War of 1812. Mrs. Elizabeth Simmons joined religion and patriotism together as she came to live in Dorchester. John Adams rang true with the message of reform as he preached in our pulpit early in the twenties.

Laroy R. Sunderland our pastor in 1825 upheld the cause of freedom in the anti-slavery agitation.

The *Zion's Herald* of December 15, 1838, recorded these resolutions passed by our Official Board: "Resolved, that we highly approve of the recommendations of the Bennett Street Quarterly Meeting Conference in regard to the Temperance Convention to be holden sometime next May and we hope there will be a spirit of co-operation on this subject round the district and that delegates will be promptly appointed by every society." This stand was taken in our Church when the temperance movement was in its infancy and therefore was a pioneer step for temperance reform.

December 15, 1838, our Quarterly Conference adopted these resolutions on the slavery question: "Resolved, that in the opinion of this Quarterly Meeting Conference, the spirit of Methodism being one with the spirit of the Gospel, is essentially, vehemently and eternally hostile to the dark spirit of slavery. Resolved, that as slavery is a *malum in se*, and by consequence always wrong, its practice must be inconsistent with and contrary to the practice of genuine Methodism.

"Resolved, that we highly approve of associations in the Church to help on the various moral operations in which she (the Church) may be engaged, such as the recent Sabbath School Convention at Lynn and the Anti-Slavery Convention at Lowell."

Rev. Bartholomew Otheman, the presiding elder, filed exceptions on the ground that under some circumstances slavery might not be wrong and not in every instance inconsistent with Methodism's early history and some utterances of Mr. Wesley. The brethren respected Mr. Otheman, but held their ground. Thus our men were leaders in the emancipation movement of the early days.

About the year 1840, when the Whig party was very strong in the town and two pro-slavery men were sent to the Legislature, seven Dorchester young men, among them Michael Whittemore of our Society and John A. Tucker of the Village Church, were the only voters to cast their ballots for men in favor of freedom for the slave. They were thought to have thrown away their votes, but six of them lived to see slavery driven from our country within twenty-five years.

Miss Sarah Baker, one of our early members, was a leader in the formation of a Woman's Anti-Slavery Society in Dorchester from 1835 to 1840, when she worked for a petition to the Legislature to abolish pro-slavery laws upon the statute books, there being one at the time, which was shortly repealed. Miss Baker was present and saw William Lloyd Garrison

dragged through the streets of Boston. Her presence meant intense sympathy for him.

In the fugitive slave days run-away slaves frequently came to our Church, spoke in our meetings and received the help of our men in their flight to Canada and liberty.

Our people were repeatedly stirred to the best citizenship by such men as Wendell Phillips, Lloyd Garrison and John B. Gough. During the Civil War the patriotism of our congregation was constantly shown. One Sunday the pastor dismissed the morning service and went with the women to Richmond Hall, where all joined in picking lint and making bandages for the men at the front. Again, the pastor conducted the Sunday School, while the superintendent was absent in the service of the country.

One Sabbath, it was reported that several of the young men from the Sunday School were killed in battle. The suspense was finally broken by the news that they had been taken prisoners at Galveston, Texas. In 1864, when President Lincoln appealed to the country for more soldiers, public meetings were held in our Village Square, to arouse our youth for enlistment. Henry L. Pierce presided at these meetings and our pastor, Charles S. Rogers, addressed the people.

On our Church roll of honor are recorded the names of fifty-two men who answered the country's call for their services during the War of 1861-65. Few churches can match this example of patriotism.

The following statement gives the military record of these men:

SAMUEL H. COX, Co. E, 1st Mass. Vols. Enlisted May 24th, 1861, at 32.

Fought at Chancellorsville; returned sick; died at home. A true Christian soldier.

JOHN W. TEMPLEMAN, Co. E, 10th, Mass. Vols. Enlisted June 21, 1861, at Wilbraham, when a student for the ministry. Fought in all the great battles. Wounded at the Wilderness battle. Died in the army hospital, June 6, 1864.

SAMUEL S. CHADWICK, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 20. Taken prisoner at Belle Isle; virtually starved to death. Died at Richmond, Va., date unknown.

CORNELIUS KENNEY, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862. Corporal in his company. Mustered out Aug. 20, 1863.

JOEL E. BIRD, Co. H, 39th Mass. Vols. Enlisted Sept. 2, 1862. Died in the army hospital, Dec. 20, 1863.

JOHN E. ROBIE, Co. H, 39th Mass. Vols. Enlisted Sept. 2, 1862. Killed by a sharpshooter at Wellington Hall, Aug. 19, 1864.

WILLIAM SPARGO, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862. Enrolled at Readville, Sept. 8, mustered out Aug. 20, 1863. Reenlisted Aug. 29, 1864, in Co. I, 4th Mass. Vols., Heavy Artillery. Mustered out June 16, 1865.

GEORGE C. MILLETT, Co. H, 39th Mass. Vols. Enlisted Sept. 2, 1862. Died Nov. 15, 1864, in Salisbury Prison, No. Carolina.

JOHN BATER. Enlisted first year of war. Served two years on U. S. supply ship, *Fearnaught*, under Capt. Faucon of Milton. He was the paymaster's steward. The crew gave him \$40 at the expiration of his service.

PHILIP W. SAWYER, 26th New Jersey Vols. First enlistment was for nine months. Second enlistment Co. D, 42d Mass. Vols., July 20, 1864. Mustered out Nov. 11, 1864, after the Regiment had served a second enlistment of three months in addition to the regular service.

GEORGE W. HALL, Co. H, 6th Mass. Vols. Enlisted July 16, 1864, as a drummer boy at the age of 14, from our Sunday School. Mustered out Oct. 27, 1864.

HENRY M. SLOAN, Co. C, 32nd Mass. Vols. Enlisted Nov. 18, 1861. Fought at Gettysburg. Prisoner at Belle Isle on his 21st birthday anniversary. Mustered out, Nov. 17, 1864.

ASA HALL, Co. B, 45th Mass. Vols. Enlisted Sept. 26, 1862. Mustered out July 7, 1863.

CHARLES H. DANIELS, Co. A, 6th Mass. Vols. Enlisted July 15th, 1864. Mustered out Oct. 27th, 1864.

JAMES A. PLUMMER, Co. A, 62nd, Mass. Vols. Enlisted April 5, 1865, at 18. In camp at Readville. Mustered out May 5, 1865.

LUTHER MOULTON, JR., Co. I, 38th Mass. Vols. Enlisted Aug. 21, 1862. Discharged for sickness, May 30, 1863. Second Enlistment, Co. H, 6th Mass. Vols. Enlisted July 16th, 1864. Mustered out Oct. 27, 1864.

JEDEDIAH STRANGMAN, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 21. He fought in all the battles in which the Regiment engaged from the First Bull Run to the Wilderness under Grant, except the

Second Malvern Hill, from which he was absent on account of sickness. He served as orderly of Gen. Carr at Chancellorsville and Gettysburg. He enlisted with Samuel H. Hebard and John Taylor (the latter of the Village Church). These three men were in the same company, enlisted the same day, were together at Gettysburg, and returned home at the same time; an unusual record. Mr. Strangeman was mustered out May 25th, 1864.

W. PORTER PLUMMER, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862.
Mustered out, Aug. 20, 1863.

JOHN E. E. GOWARD, Co. D, 1st Mass. Vols. Enlisted May 24, 1861, at 22.
Assistant hospital steward. Mustered out May 25, 1864.

THOMAS C. SLOAN, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 20.
Mustered out May 25, 1864.

THOMAS STRANGMAN, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 31.
Sergeant. Mustered out May 25, 1864.

HORACE N. PLUMMER, Co. I, 62nd Mass. Vols. Enlisted April 9, 1865, at
16. In camp at Readville. Mustered out May 5, 1865.

FRED FABIAN, Co. D, 2nd Maine Vols.

HENRY J. AMOR HEBARD, Co. A, 13th Mass. Vols. Enlisted June 29, 1861.
Discharged Jan. 4, 1864, to reenlist in Co. A, 39th Mass. Vols., Jan.
4, 1864. Discharged Sept. 21, 1864, by order of War Department.

RANDALL M. DAVIS, Co. A, Heavy Artillery, 1st Maine Vols. Fought on
the right flank in the three days' charge at Petersburg. He was one
of the nine hundred, who went into the battle and one of the three
hundred who came out in June, 1864. He also fought at Spottsylvania
and Cold Harbor. A prisoner from Sept. '64 to Feb. '65, at Libby
Prison, three weeks; Belle Isle, a few days (the worst prison of the
war), Danville, two days, and Salsbury, where he was kept in the pen,
like that at Andersonville.

ALBERT V. GOWARD, Co. E, 7th Mass. Vols. Enlisted June 15, 1861, at 18.
Mustered out Jan. 24, 1865.

JACOB H. TAYLOR, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862.
Mustered out Aug. 20, 1863.

WARREN T. WILD, Co. E, 7th Mass. Vols. Enlisted June 15, 1861, at 19.
Mustered out Jan. 24, 1865.

REUBEN J. RYDER, Co. B, 45th Mass. Vols. Enlisted Sept. 26th, 1862.
Mustered out July 7, 1863.

HENRY A. EVANS, Co. E, 1st Mass. Cav. Enlisted Oct. 17, 1861, at the
age of 27. Died Oct. 14, 1862, Mount Pleasant Hospital, Wash-
ington, D. C.

SOLOMON H. HUTCHINSON, Co. D, 1st Mass. Vols. Enlisted May 24,
1861, at 21. Mustered out May 25, 1864. Second enlistment.

WILLIAM SHIELDS, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 31.
Discharged Jan. 4, 1863, for disability.

CHRISTOPHER KARCHER, Co. K, 11th Mass. Vols. Enlisted June 13, 1861.
His captain said of him, "O if we only had men like Karcher, the war would soon be over." Mustered out June 24, 1864.

SAMUEL H. HEBARD, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 18.
Mustered out May 25, 1864. Served with Jedediah Strangman and John Taylor through the term of the Regiment.

ERNEST EPMEYER, Co. L, Heavy Artillery, 1st Mass. Vols. Enlisted March 2, 1862. Mustered out Aug. 16, 1865.

S. H. HEBARD, JR., Co. I, 42nd Mass. Vols. Enlisted July 19, 1864.
Mustered out Nov. 11, 1864. Regiment served at Washington after the second enlistment.

GEORGE H. MOULTON, Co. I, 38th Mass. Vols. Enlisted Aug. 21, 1862.
Mustered out, June 30, 1865.

GEORGE W. DALTON, Co. E, 1st Mass. Vols. Enlisted May 24, 1861, at 22.
Discharged Jan. 4, 1863, for disability.

GEORGE W. SLOAN, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862, at 18.
Mustered out Aug. 20, 1863.

ALBERT H. PLUMMER, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862.
Mustered out Aug. 20, 1863.

ARIEL M. CAIN, Co. I, 42nd Mass. Vols. Enlisted July 19, 1864. Mustered out Nov. 11, 1864.

DAVID F. SLOAN, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862. Mustered out Aug. 20, 1863.

EDMUND F. SNOW, Co. A, 35th Mass. Vols. Enlisted Aug. 9, 1862. Mustered out June 9, 1865. A charter member of G. A. R. Post 68.

ASA M. CAPEN, Co. K, 11th Mass. Vols. Enlisted June 13, 1861. Mustered out July 14, 1865.

JOHN TAYLOR, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1861. Mustered out Aug. 20, 1863.

G. K. FARNUM, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862, at 23.
Mustered out Aug. 20, 1863.

ALEXANDER HOBBS, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862, at 21.
Mustered out Aug. 20, 1863. Fought at Port Hudson. Joined in the one hundred mile march in Texas, was taken a prisoner at Galveston and held as such for three months.

STEPHEN SUMNER, Co. H, 5th Mass. Inf. Vols. Enlisted Sept. 16, 1862.
Mustered out July 2, 1863. Fought at Goldsboro, Kingston and Whitehall.

JOHN W. CAPEN, Co. D, 42nd Mass. Vols. Enlisted Sept. 20, 1862. Mustered out Aug. 20, 1863. Second Enlistment, Co. D, 42nd Mass. Vols., July 20, 1864. Mustered out Nov. 11, 1864.

WILLIAM T. TEMPLEMAN, Co. A, 62nd Mass. Vols. Enlisted March 15, 1865. Mustered out May 5, 1865.

ASA ROBBINS, Co. I, 42nd Mass. Vols. Enlisted Sept. 16, 1862, at 28. Mustered out Aug. 20, 1863.

GEO. W. KNOWLTON, Co. B, 45th Mass. Vol. Enlisted Sept. 12, 1862, at age of 19. Mustered out July 7th, 1863.

Of the fifty-two men who went to the War, five died in the service, three returned on account of disability, one was honorably discharged, forty-two were mustered out at the expiration of their enlistment. Olive Freeman honored our Church as an army nurse in the hospitals and on the battle-fields during a large part of the War.

What a welcome the returning veterans received at home! The Church honored the heroes by public services and every possible courtesy. Charles S. Rogers, the pastor, graciously led his people in the expressions of gratitude to these soldiers of our Church.

The names of these heroes have been preserved upon a tablet placed in the lower vestibule of the church. This memorial was made of Tennessee marble, five by six feet in size, from a design drawn by Comrade Edwin W. Fowler of Milton. It was surmounted by a United States flag, cut into the marble. Under the flag were inscribed the words, "Not for Conquest but for Country." This motto was presented by Mrs. Harriet B. Steele and was selected from about twelve submitted by leading educators. Underneath the names of the veterans was cut a wreath enclosing the words, "Members of this Society, who fought for the Union, 1861-'65."

Twenty-four of these veterans witnessed the unveiling of the tablet, March 24, 1895. At the morning service the pastor, Rev. George A. Phinney, delivered a memorial sermon from the text, Exodus XXVIII, 9-10, "And thou shalt take two

onyx stones, and grave on them the names of the children of Israel: Six of their names on the stone, and the other six names of the rest on the other stone, according to their birth." The purpose of the engraving was to keep the tribes of the children of Israel constantly before God. The aim of the tablet is to perpetuate the memory of our heroes and so to stimulate greater patriotism in our children.

At 6 P.M. the members of Posts 68 and 102 G. A. R., and the Society with Department Commander Thayer, met around the tablet, which was covered with the national colors. Comrade Hobbs for the comrades of the Society presented the tablet for dedication and Commander Thayer accepted the same for the Grand Army of the Republic. The G. A. R. ritual for the dedication was then read, followed by the singing of "America." Rev. Arthur Little, D.D., of the Second Church, spoke of the justice due the heroes of the War in having their names chiselled into marble or cut into bronze, so that they shall be imperishable. Mr. Fred Butler sang the words, "Tenting on the Old Camp-Ground." Dr. Little pronounced the benediction.

A memorial service was held in the Auditorium at 7 P.M. After an address by the pastor, George A. Phinney, Comrade Alexander Hobbs gave a fitting eulogy of the soldiers who honored our Church by their service for the country. Miss Helen Ormsbee rendered "The Star Spangled Banner." The tablet was then presented to the Church Trustees and the roll of the honored dead was called. The oration was delivered by Col. William M. Olin, Secretary of State, who told of what the War accomplished in making our country stronger and of the power of our national heroes in guarding our faith for the security of the country's future. The congregation sang "The Battle Hymn of the Republic." Dr. Daniel Steele pronounced the benediction.

The spirit of patriotism has been encouraged among the youth of the Church by frequent public services. An appro-

priate sermon has been given by the pastor on each national Memorial Sunday.

Posts 68 and 102 G. A. R., with their allied organizations, have frequently worshipped in our church. The Lincoln and Washington birthday anniversaries have been repeatedly observed by special addresses. The patriotic and fraternal orders have united with our congregation as guests upon several public occasions. The public service is utilized each year as opportunity arises to teach the lessons of patriotism to the young people.

Our Church has taken a strong position for temperance, reform and the elimination of the liquor traffic from our national life. Public meetings and personal canvasses among the citizens regarding this reform have been maintained each year.

Young men today would respond to the country's call should occasion arise. A public service was held in the Milton Town Hall, December 5, 1916, in honor of the thirty-five men of the town who had returned from the Mexican Border, where they had defended the American flag. A medal was presented to each soldier. Among them were two from the families of our Church.

This event reveals the patriotism of the present as an inspiration for that of the future.

Today, the patriotism of the battlefield is to be succeeded by the patriotism of civic life, in which the Church is called upon to lead in making Dorchester and Milton Lower Mills a clean, pure and healthful community of substantial homes and of citizens possessed of a fine, devoted public spirit. Such a community is the best possible guarantee of security and freedom for the state and the nation. The patriotism of our soldiers, who honored our Church by their sacrifice is a challenge to their children to make the citizenship of the future equal that of the past.

CHAPTER X

THE CHURCH AND BENEVOLENCES

The benevolent spirit is a vital test of efficiency in the life of a Church. No question regarding one hundred years of history is more important than this: What has the Church given for the salvation and uplift of the world? Our Church has done much toward meeting this standard of effectiveness. Our people have been distinctively generous and loyal in providing for the needs of the parish. Our three houses of worship arose out of the sacrifices of the people. The current expenses have been provided for by popular gifts. The Church is known for the social life of the people. Spiritual work of a high order has been accomplished year by year. Our Church has extended her ministries to the wider fields of the world's work.

An early copy of *Zion's Herald* gave an account of a missionary meeting held in our Church November 22, 1832, in which Dr. John Codman of the Second Church offered prayer and Aaron D. Sargeant gave an address. A collection amounting to \$32.00 was taken. Again, July 4, 1838, the people gave \$26.30 for missions in South America at a public service. These two contributions among others were made when there was great opposition to missionary interests, as public sentiment in behalf of the world's uplift had not been widely cultivated. The Missionary Society of the Methodist Episcopal Church did not originate until 1819. Our people were in the forefront of missionary endeavor. During the Centennial year of American Methodism and the semi-centennial of the Dorchester Church our people gave \$784 for centenary purposes, a splendid gift.

Up to within three years, the method of raising benevolent moneys was by the public appeal and subscriptions taken under the enthusiasm of the occasion. The success of these gifts depended upon the weather and the magnetism of the speaker. Several of these offerings were very successful. An Easter collection of \$204 was taken in 1886 for the Freedmen's Aid Society, Bishop Willard F. Mallalieu making the address. During the same year a harvest offering of \$50.00 was presented to the Preachers' Aid Society. Dr. J. S. Chadwick spoke on the Freedmen's Aid May 24, 1891, and received \$100 for the work. The Foreign Missionary Society was represented by Dr. Adna B. Leonard in 1893, when \$247 was given by the people. Again in 1910, Dr. John L. Springer addressed our congregation on Africa. The response was a special offering of \$567. That year Dr. James Mudge, the Conference Secretary mentioned our Church as giving over \$1.00 per member for missions. The method of popular gifts by the congregation had the advantage of large giving under the pressure of strong addresses, which produced conviction and enthusiasm.

During the three years from 1913 to 1916, the new financial plan of the Methodist Episcopal Church was followed. The benevolences like the current expenses were grouped into an annual budget and a total estimate made based on the aggregate of the apportionments asked of our people by the Church Benevolent Boards. An every member canvass was made in the winter for the year beginning the following April. A subscription card was used with a double column, one for the current expenses and the other for the benevolences. A weekly offering was secured for each budget. The people were asked to bring their offerings in a bi-pocket envelope each Sunday. The Church Collector received the offerings and forwarded them to the Treasurer. At the end of each quarter the total amount received for benevolences was apportioned by the Committee of the Official Board to the authorized

benevolent causes and forwarded by the Treasurer to the respective offices of these benevolences. This plan saved the Church in interest charges by reason of the more frequent payments, the former plan having been to forward the moneys at the end of the Conference year. A portion of the benevolent offerings was reserved for the making of small donations to local causes in Boston.

During the year, each cause was explained by the pastor or a special speaker, in order to keep the people informed upon the benevolent interests of the Church. The new plan worked well. More people gave for benevolences and presented their offerings regularly week by week. The work of the Church was thus based upon the business principle of the budget and the weekly offering.

The women raised their money for benevolences by means of the Woman's Foreign and Home Missionary Societies, both one Society in our Church. The programs were alternated month by month between the foreign and home fields.

The Sunday School gave for missions the offering of the first Sunday of each month. The School was organized as a missionary society, with special officers, who had charge of a missionary program given once each quarter. The Children's Day offering was given to the Board of Education for the education of young people in our Methodist schools, who were preparing for Christian service. A Sacrament offering was taken for the Brotherhood Fund to help the needy of our congregation.

It is of interest to note what our Church gave for benevolences during the century. During the early years these items were reported in the Conference Minutes:— 1822, \$20; 1832, \$32; 1835, \$4.95; 1837, \$3.15; 1838, \$26.30.

From 1845, when the benevolences were given systematically in the Minutes and selecting each tenth year, our total gifts were as follows:— 1850, \$56.51; 1860, \$61.79; 1870,

\$342.12; 1880, \$244; 1890, \$871; 1900, \$1,103; 1910, \$1,965; 1916, \$1,250.

During the seventy-one years from 1845 to 1916, the benevolent gifts of our Church amounted to \$38,623.38, or an average of \$551.76 each year. Of the above total \$36,808.18 was given during the last half of the century, making an annual offering of \$736.16 since 1866.

There is a higher test to the efficiency of a Church than the giving of money, that is, the training of our young people for the world's work. Our Church has not sent from her number any missionaries to the foreign or home fields. We have contributed young men to the ministry. It was in meetings held at the Lower Mills prior to 1811 by a Methodist woman, who afterward became Mother Sabine, that Edward Taylor was influenced for the Christian life. This sailor boy became one of our greatest preachers, the famous Father Taylor.

Three years before Mr. and Mrs. Anthony Otheman moved to Dorchester, Bartholomew Otheman was converted. He began his ministry the year our Church was founded and became our pastor in 1819, our presiding elder in 1835 and a leader in our New England Methodism.

Edward Otheman was converted at our altar in 1824 and soon began his education for the ministry, which he entered in 1835, having been a local preacher since the year of his conversion. He rose to a great prominence in the Church, serving as our presiding elder in 1856.

Charles H. Ewer came to Dorchester after the Civil War, only to fall into the hands of Asa Capen, who led him to his home, then to the Church and to Jesus Christ, and gave to him his sister, Mary S. Capen, for a wife. Mr. and Mrs. Ewer went forth from our Church to greatly honor the ministry by their service.

John A. Betcher was converted in our meetings in 1885 at the age of sixteen, under the pastor T. Corwin Watkins, and

encouraged by him to prepare for the ministry, was licensed to preach by our Quarterly Conference in 1895. He is a successful pastor in the Maine Conference. His wife, Olive K. Karcher, was a further gift from our Church to the service of the Master's Kingdom.

Another contribution of marked value to the Church was that of Thomas Harrison, son of Mr. and Mrs. Richard Harrison, born in our midst and converted under our pastor, Daniel Richards, in 1867. He gave forty years to evangelistic labors, as a result of which thousands were converted, among them those who in turn became leaders in the Church, such as Philip L. Frick of Buffalo and C. Oscar Ford of Springfield.

In addition to these specific cases, our Church has encouraged her young people to secure the best education. To this effort many have responded by taking courses of study in the day and night schools of the city and have thus better equipped themselves for the work of life.

Our Church has been well represented in the charitable and welfare societies and committees of Boston. J. Sumner Webb honored our Church by his leadership in the Methodist Social Union and Mrs. Alliston B. Clum as a member of the corporation of the New England Deaconess Association. At the close of the century, Dr. Walter C. Kite was a director of the Methodist Social Union, Mrs. H. Clifford Gallagher was chairman of the Hospital Committee of the New England Deaconess Association, and Mrs. Ralph A. Quimby with Mrs. Andrew W. Wallace served the Ladies' Aid Society in the interests of Morgan Memorial.

One of our men, H. Clifford Gallagher, has served for several years as a trustee of Boston University and Smith College, and in the first institution as chairman of the Finance Committee.

This review of one hundred years may well prompt those, who observed the anniversary of 1916 to create such an atmosphere of devotion and self-sacrifice in the home and the

Church that as a natural result, the gifts for benevolences shall be larger and our young people shall devote themselves to the higher ministeries of the kingdom. Thus, shall the second century of our Church become grander than the first.

CHAPTER XI

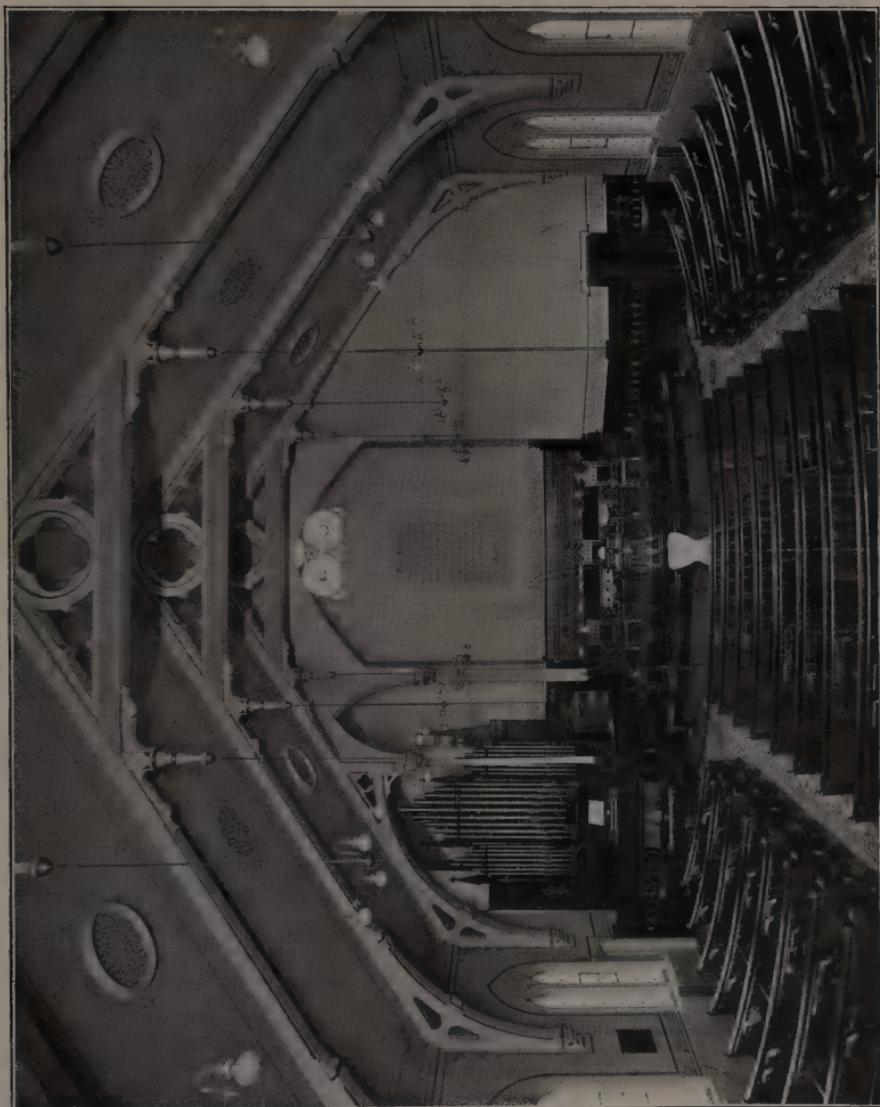
THE SPIRITUAL LIFE

Our Church was born not on Washington Street, Dorchester, but in two sacred places of Boston: the first, "an upper room" in a private house on Ship or Ann Street (now North Street), where the Methodists were accustomed to meet previous to the erection of the first chapel. There, Elizabeth Gould, a girl of nineteen years, was led to Jesus Christ, and on April 8, 1794, joined the little band of forty members. She there began the Christian life, which prompted her to be a co-founder of our Church in 1816. The other sacred place was Methodist Alley (now Hanover Ave.), where Anthony Otheman, a French merchant, fifty-three years of age, was soundly converted in our first chapel, under the preaching of Epaphras Kibby, our pastor in 1839. Mr. Otheman consecrated his life and means to his Master and began that experience and service which led him, upon his arrival in Dorchester, to invite his neighbors to his house and organize a Methodist Society. The new birth of the soul in those two disciples was the real beginning of our Church. Our one hundred years of history has been made possible because men and women have made their membership a revelation of the spiritual life.

The Holy Spirit was graciously present in the first meetings of 1816 at the Otheman home. Men and women were convicted and converted. The watch-night service held that year resulted in the salvation of eight people. During the first two years of the Society nineteen faithful Christians had been led into full membership.

A definite revival began in Dorchester on the Scituate

AUDITORIUM OF THE THIRD CHURCH
(Dedicated September 22, 1875)



Circuit in the fall of 1824, which continued through the winter of 1825.

Laroy Sunderland was moved by the Spirit in his preaching. The meetings were crowded with anxious seekers. About thirty young people between twelve and twenty obtained pardon and grace. From Duxbury, the presiding elder, Edward Hyde, wrote on March 19, 1825, "The Scituate Circuit has had a good work at Dorchester the season past." So great was this revival interest that Dedham, six miles distant, was greatly stirred in the cause of religion. A class was formed there which became the foundation of the East Dedham Methodist Episcopal Church. May 30, 1829, Rufus Spaulding wrote about God's visiting his Church in the awakening and re-claiming of about thirty people. The work was gradual, deep and genuine.

A four days' meeting was held, beginning April 6, 1830, for the spiritual life of the Society. Thirty additions were reported in the *Zion's Herald*, May 5, 1830. Later in the same month nine were baptized. Aaron D. Sargeant held a four days' meeting, beginning April 1, 1834, which greatly helped the people. Newell S. Spaulding wrote, August 18, 1837, of ■ glorious revival of the Lord's work in which people were converted at every service.

Epaphras Kibby, the pastor in 1839, was a mighty man of God, whose ministry resulted in many conversions. By prayer, preaching and personal work he laid the foundation of the great revival in 1840 and 1841. His successor, Luman Boyden, led in this season of grace. Hitherto, but few men were members of the Church. They now gave their active support in large numbers. Among them were the leading men of the village. Many women were converted, who added their service to those who had met the sacrifices of the earlier days.

The Boyden revival continued several months and produced a marked change in the community. Leading citizens be-

came active Christian workers. During Mr. Boyden's two years of service the Church of one hundred thirty members became one of three hundred thirty-one earnest workers. The class in Dedham was blessed with added spiritual life and new members. Co-operation in prayer and work was the secret of this revival.

July 20th, 1842, Thomas C. Pierce reported a prayer meeting of thirty members in Dedham and frequent conversions. Again, January 2, 1843, five conversions in three weeks were noted in Dedham as a branch of the Dorchester Church.

In the early years, our people owned a tent at Eastham Camp-ground, where many conversions occurred. Later they transferred their interests to Asbury Grove, which has been the summer meeting-place of the Church up to the present time. These grove services are still sources of great spiritual help.

The pastorate of Thomas W. Tucker in 1846 and 1847 brought to the Church a benediction, which is still remembered by the older members. The influence of Gershon F. Cox in 1855 was deep and abiding for good in the Church. We owe a debt of gratitude to Ralph W. Allen, Zachariah A. Mudge, Linus Fish and Charles S. Rogers for their leadership in maintaining the spiritual life of the people at a high point of efficiency, at a critical period in the Church and during the distracting influence of the Civil War.

Daniel Richards gave a strong vital message in his sermons, which greatly helped the people.

During Franklin Furber's pastorate, there was a rising tide of interest. The Week of Prayer, 1871, was a season of refreshing. January 22nd, twelve were at the altar. The meetings continued five weeks, and the work steadily advanced in the regular services of the succeeding weeks, until the seekers numbered ninety, about fifty uniting on probation. During the conference year, there were one hundred seven

seekers, seventy probationers, forty-seven baptisms. This was the greatest interest shown during the thirty years since 1840 — the time of the meetings under Luman Boyden. Most of the converts were between fifteen and twenty-five years old. The conversions were clear, strong and active. The meetings were conducted by our membership. The people responded nobly to all the benevolent causes as a natural result of this new spiritual life.

Mr. Ela reported, March 16, 1876, a quiet work of grace of two months' duration. Over sixty were converted, forty of whom were received on probation. Seventeen were baptized in one day. The work took a permanent hold on the people.

The pastorates of Hiram D. Weston and J. Wesley Johnston were marked by a steady growth of the spiritual life of the Church. Both men preached a gospel message which greatly fed the people.

October 5, 1884, a home camp-meeting was held, in which many were helped. October 4, 1885, twenty-one united in full connection. During the conference year seventy-four joined by letter and on probation. Twenty-two were baptized at Easter of that year. This was during the year when Mr. Watkins was leading our people in the payment of the church debt of \$8,200. Forty members were added to the Church the next year.

During the spring and summer of the next year, 1886, the Church under Mr. Watkins was engaged in a great revival. No extra services were held. The regular meetings were largely attended and full of spiritual fervor. There were conversions at nearly every service. A large class of probationers was formed, to which the pastor gave instruction upon the Church and Christian life. The young men who were converted joined the pastor in holding special meetings at Dorchester Centre, out of which there grew the Stanton Avenue Methodist Episcopal Church. At the end of the year,

the Church gave Mr. Watkins a public reception with a generous gift in appreciation of his great work. The spiritual life of the Church during this pastorate was at a climax. One hundred ten joined in full membership. The Class Meeting was especially well sustained. All the activities of the people were at a high pressure of interest.

A notable revival was in progress during the winter of 1889, beginning with the New Year's day. The Church, already high in attainments and usefulness, was lifted higher by the grace of God in co-operation with the devotion of consecrated men and women. The chief cause of this revival lay in the fact that for two months previous to the beginning of the meetings, the pastor, Raymond F. Holway, and members of the Official Board met together on Sundays and prayed for an outpouring of the Holy Spirit. Earnest and sincere were the prayers of those men.

During the revival campaign, those seasons of prayer were held previous to the public service. The great record of the winter's work was the result of this constant exercise of prayer.

The salient features of that revival were:—

First, there was no outside help. The interest was created by the usual forces of the Church. No evangelist was needed. The grain was golden ripe. The sickle was sharp. The Lord was near. The harvest was garnered.

Secondly, the pastor had the earnest and hearty co-operation of his Official Board. Night after night, he was flanked on the right and left in the altar by these standard-bearers. This gave him courage and zeal. The twenty-three official leaders held up his hands for victory.

Thirdly, there was a large amount of personal work by the members during and between the services. So deeply moved were people that instead of shunning conversation with Christians, they solicited their help. Moral men, stirred by a genuine religious feeling, quietly turned from indifference to

an earnest desire to know whether there were not really a higher life for them. There were always members of the Church on hand to give the needed help. The pastor conversed with seekers in his study, in one case at least until two o'clock in the morning, when a man's doubts were overcome and a life saved for Jesus Christ. The heart triumphed over the head, and faith over reason. In those study talks the pastor met the difficulties of his men and led them over the hard places into the Christian life.

Fourthly, the meetings were marked by quietness. The pastor simply announced the special meetings and asked the help of the Church by prayers and attendance, testimony and personal work. Singing was a prominent part of the revival. William A. Spargo was the devoted leader of this ministry. Quietness was the mark of the deeply growing interest. There was the emotion of the heaving sea-tide, not the sputtering mill-stream. People would rise one night and come the next night to testify.

Fifthly, there were an unusual number of men converted. The total number of seekers was one hundred, beside twenty-five backsliders. Of these, there were thirty-five men; fifty-one heads of families and ten husbands with their wives. One man of fifty-eight years was led to Christ on his birthday anniversary, which proved to be the best he had ever spent. One hundred twenty-five people sought the way. February 3, fifty-three were received on probation; seventeen were baptized and nine joined later in March.

The vestry was packed at these services. Settees had to be added to accommodate the people. The first Sunday in March eleven were baptized; five assented to the covenant and fourteen united on probation and three by letter.

The pastor was compelled, on account of overwork, to rest during the spring and summer. Upon his return in September twenty-five united in full membership. Thirteen joined in November. Thus, from month to month, the con-

verts passed from probation to full fellowship and took a growing place in the Church life and service. This revival was the greatest in the history of the Church and illustrated the value of prayerful preparation and personal work.

A splendid spiritual life marked George A. Phinney's pastorate. Special services were held in January, 1893. In March twenty-three were received on probation. The Church had a great day the first Sunday in February, 1895, when fifty-three united in full membership and on probation, nearly all adults.

Four special seasons with evangelists have been held in our Church during more recent years. Dr. Daniel Shepardson, the wheel-chair evangelist, in union services, greatly helped our people in a campaign of several weeks.

Rev. Edgar Davidson has twice led our three Lower Mills churches in evangelistic effort, with special profit to the community. The Chapman Campaign in 1907 was a marked blessing to Greater Boston. Rev. Milton L. Rees led our district, holding his meetings at the Second Church. A good number united with our Church at this time. The last series of services was conducted in November, 1915, by Lewis E. Smith, at which time several were led into the Christian life.

The pastors have conducted special meetings from year to year, often inviting neighboring ministers to assist. The local churches have united in recent years for the summer vacation season and during the Week of Prayer. Dr. Galbraith brought to our people a vigorous Gospel message. Dr. Perrin was full of evangelistic fervor. Mr. Holden was a builder of the Church life and the life of his people. Mr. Allen successfully led our young people. Mr. Powell emphasized the essential value of the daily life. The message of our pulpit has certainly been spiritual.

The prevailing types of evangelistic effort during these last years have been the use of the regular services and personal work in reaching men for the Master.

Within the period covered by the ministry in our Church of the seven living pastors, or since 1882, nine hundred thirty-nine people have united in full membership. Since Mr. Holway's time, twenty-four years ago, six hundred twenty-seven have joined our Church in full connection. This number represents some of the strong men and women in our Church today.

A review of our one hundred years history impresses us with the vital place conversion has in the life of the individual and that of the Church. The biography of each minister who has served our people especially mentions the fact of conversion, often preceded by a definite conviction, resulting in a clear Christian experience. A study of our membership shows that conversion has been the initial experience of our people. The conversions of the first seventy-five years of our Church life were especially radical and strong. The members who joined within those years were characterized by a remarkably clear experience.

We have given a growing place in recent years to the nurture of our children. Our Discipline includes them under the unconditional benefits of the atonement. Even here, the fact of conversion as a yielding of the young life to Jesus Christ is as vital as in former years. Conversion is a starting-point for the conscious possession of the Christian life and should be emphasized today.

Public prayer and testimony need to be maintained, if our Church is to live up to the standard set by the past hundred years. Prayer is the means by which we keep our hold upon God. Testimony is a renewed spur to ourselves and our confession of Christ before our fellows. Both are essential to the individual and the Church. A great emphasis today is being placed upon the study of the Bible. All devotion and growth in grace is fed by a knowledge of the Book.

Personal work for others should be used as our means of reaching people for the Christian life and the Church fellow-

ship. We are living in an intensely active age when temporal interests absorb attention. The deeper gifts of the Spirit and the means of grace must be kept and used, if we are to live and be the avenue of life to others amid the rush of today. As we cross the line from one century to another, we need to bear in mind that for ourselves and for our Church the spiritual life occupies the most important place.

CHAPTER XII

THE CENTENNIAL ANNIVERSARY

The First Quarterly Conference held, May 25, 1914, elected a committee of inquiry regarding the observance of the Centennial Anniversary of our Church. Other members were added to the committee at later dates. The committee met November 5, 1914, and discussed the general plan of the Anniversary. At the second meeting, February 17, 1916, the date of the event was set for October or November, 1916. The committee voted, March 14, to recommend October 15–22 as the week of the observance, the program to consist of the regular Sabbath services (one of which should be devoted to an historical sermon by the pastor, another the sermon by a Bishop), a Sunday School Anniversary, a Love Feast, a Supper and a Community Night. The first gift of \$5.00 was received at this meeting. The program was referred to the Quarterly Conference, which met March 27, 1916, and voted to authorize the committee to carry out the program and make any needed changes.

The committee met April 4, May 8, June 28, September 14 and 28, October 14 and November 1, at which meetings, the Anniversary program was completed. The following items may be of interest:

Members of the Centennial Committee: Alexander Hobbs, Chairman; Ella M. Packard, Secretary; Dr. Walter C. Kite, Treasurer; Mrs. H. Clifford Gallagher, Rev. Charles W. Holden, Clara S. B. Pinkney, Mrs. Willard W. Hibbard, Charles F. Spargo, Lincoln Damon, Edmund J. Carpenter, Litt.D., Rev. John R. Chaffee. (William H. MacGowan, elected to the committee, did not serve, on account of his removal from Dorchester.)

A finance committee, consisting of Dr. Walter C. Kite, H. Clifford Gallagher, Frederick C. Spargo, William C. Hall, Willard W. Hibbard, John Gordon, was appointed to provide the funds for the Anniversary. A canvass of the Parish was carefully made. The people responded loyally and with enthusiasm. The expenses of the observance were met and provision was made for the publication of an historic account of the Church.

Clara S. B. Pinkney and Ella M. Packard were constituted a committee to have charge of new pictures of pastors and members to be placed on the vestry and parlor walls of the church. Several new portraits were given to the Church and placed in the vestry.

Mr. and Mrs. Willard W. Hibbard were appointed a committee to arrange a curio exhibit for the Anniversary.

The Anniversary supper committee consisted of Mrs. H. Clifford Gallagher, Mrs. Willard W. Hibbard, Mr. and Mrs. John W. Gardner, Lincoln Damon. The price of the supper was made \$1.00. Charles F. Spargo was elected as the caterer for this occasion.

The music for the Anniversary was placed in charge of the Church music committee, Mrs. Walter C. Kite, Clara S. B. Pinkney, George E. Aldrich. This committee secured the Church organist and quartet. Mildred A. Spargo, organist; Alonzo Collamore, conductor; quartette: Elizabeth F. B. McKay, soprano; Mrs. J. Woodford Dunphy, contralto; H. Chandler Wells, tenor; Alonzo Collamore, baritone.

The decoration committee consisted of Mrs. John R. Chaffee, Mrs. Leverett E. Eaton, Mrs. Ernest Nickerson, John Gordon and Frederick C. Spargo.

The committee on the Community Night was as follows: Alexander Hobbs, Edmund J. Carpenter, Litt.D., Lincoln Damon.

Dr. Edmund J. Carpenter was chosen as the press commit-

tee and Clara S. B. Pinkney the committee on the transportation of special guests.

The program of the Anniversary was placed in charge of Alexander Hobbs, Charles F. Spargo, Lincoln Damon and John R. Chaffee. The committee employed Fleming, Hughes, Rogers Company of Boston as the printers.

The week of observance was lengthened to the month of October, so as to enable our former pastors to share in the Anniversary and to provide for public occasions on the part of the societies in the Church. The plan of preserving the history of the Church with an account of the Anniversary was approved by the Centennial Committee.

October, 1916, was a great month in our Church calendar. Five Sundays were devoted to the celebration of one hundred years' history. Every side of the Church life was represented in the observance.

Beautifully rendered organ selections opened and closed each public service. The anthems, duets and solos were adapted to the occasions. The hymns were chosen in keeping with the traditions of Methodism.

An attractive souvenir program of the Anniversary was published and presented to the families of the congregation. The social life of the public gatherings was very much helped by a curio exhibit of pictures and articles of interest associated with the Church. It was a source of joy for the people thus to recall former pastors, members and incidents of our one hundred years. Among the articles exhibited were the pulpit sofa, the pulpit lamp and the clock of the second church. The old papers and documents were of unusual value. A good account of the Centennial celebration appeared in *Zion's Herald*, October 18.

The month of public services began at the morning worship of October first, when the Women's Anniversary was held. Mrs. Grace Capen Coy, herself descended from one of our oldest families, represented the work of the women in home

missions. She magnified the training of our girls through the Queen Esther Circles and other organizations of the Woman's Home Missionary Society, in the spirit of giving and of service or the womanhood of our country.

Miss Caroline B. Steele, the successor of her mother, Harriet B. Steele, as president of the Woman's Missionary Society, spoke of woman's part in the start of the first Jerusalem Church. While the men were holding their conference, the women united in a prayer-meeting to gain the power with which to further the witnessing for Jesus Christ among the nations. Through all the Christian centuries the women have honored their Master in the service of the Church.

Mrs. Robert Upham, as president of the Ladies' Aid Society, represented the great work of the women in our Church. She especially recalled the place of honor held by the mothers of our congregation, who through the century have made the home the blessing it has been to the Church.

Mrs. T. Corwin Watkins referred to her experiences as a pastor's wife among our people. Her message was upon the women who have honored the Church by their service in the parsonage and the power for good they have been. She illustrated her words by the examples of elect ladies of our common Methodism.

At the evening worship, the Men's Anniversary was observed. The members of the Powell Club sat in a body. The founder of the Club, Rev. Webster H. Powell, Ph.D., was the preacher. He congratulated the Church on being so old and yet looking so young. Christ keeps us vigorous and active. His text was taken from Philippians II : 12-14, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Work and salvation are closely related. Work is what a man does. Salvation is what a man is. Work has a bearing on character and character tells in the quality and

spirit of work. To build the man is the aim of work. This is made possible through the power of the divine working.

October eight was the second Sunday of the Anniversary. At 10.30 A.M., Bishop Edwin H. Hughes, LL.D., the resident Bishop of New England, preached. His text was Ephesians, V : 25, "Even as Christ also loved the church, and gave himself for it." His theme, "The Church," was especially fitting upon this occasion. The Bishop presented the attitude we should have toward the Church. He appealed for as fair a treatment in thought and conduct of the Church as we accord to any other interest of daily life. It is our duty and privilege to have the same love of the Church which Jesus Christ had and to share in His spirit of sacrifice. Bishop Hughes' part in the Anniversary will be gratefully remembered by our people.

At 7.30 P.M., Mr. Alexander Hobbs, chairman of the Centennial Committee and the historian of the Church, addressed the congregation. Mr. Hobbs came to our Church in 1859 and since that time has collected the history of our people and Society and preserved the same in a vital historical account, recorded in the Church record book and in printed form. His scrap-book contains clippings and papers of great interest.

Mr. Hobbs described in his address the work of our Church founders and characterized the men and women, who during the century have made our Church. He especially paid tribute to the soldiers, who honored our Church in the Civil War. He said ours was a Church distinctively possessed of the spirit of patriotism.

The Anniversary Love Feast and Class Meeting occurred October fifteen, at 9.30 A.M. Rev. Willard T. Perrin, Ph.D., was the leader. The keynote of this occasion was taken from Malachi III : 16, "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." What a book it will make, when the records of the Church are completed and we learn of the souls helped

at this altar. Bread and water were passed by the Class Leaders and partaken by the people together as a symbol of Christian love. The people arose and repeated after Dr. Perrin, these words, "We honor Christ our King and pray for the speedy victory over all His foes, that He may reign, King of Kings, and Lord of Lords." Then followed the singing of "Coronation." The people who testified, referred to some minister or member, who had been a help in the Christian life. This service was much enjoyed by the congregation and will long be remembered as a vital part of the Anniversary.

At 10.30 A.M., the Centennial service was held. Dr. Perrin offered prayer and Dr. Johnston read the Scriptures. The pastor, John R. Chaffee, preached the Anniversary sermon from the text found in John XIV : 31, "Arise, let us go hence." Our Centennial Anniversary is an occasion of reminiscence and fellowship, the object of which is to gain inspiration for going forward upon the second century, which by our devotion and that of our successors shall be more glorious than the first.

At this service, the congregation joined in singing the Centennial Hymn, written by Miss Cora B. Robie.

Tune, Ortonville.

One hundred years of service here
For this we thank Thee, Lord;
Our fathers true, who built this Church,
Have gone to their reward.

They built for all eternity
The corner-stone free grace:
The full salvation Wesley taught
For all the human race.

Their children lived to see the day
The fathers' faith brought nigh,
And hundreds here have found the way
From earth to Heav'n on high.

Those saints of yore have one by one
Safe crossed the narrow sea;
Thy children here must carry on
This work begun for Thee.

The Sunday-School Anniversary was observed at 12 m. Drs. Perrin and Johnston conducted the devotions. The quartet and organist rendered special music. The addresses were given by the now living superintendents of the School. Alexander Hobbs spoke of the splendid development of the Sunday School. The boys and girls today ought to be the best under all the advantages of modern Bible study.

William M. Picken referred to the boys of his day as the men of the present, whose children are now studying the Bible under our teachers. In the Sunday School, the children are to be taught to honor Jesus Christ and the realities of the Kingdom. He illustrated the fact of the influence one has over another by reference to William A. Spargo as the one who won him for the Sunday School.

Lincoln Damon said he started in the revival under Mr. Holway, who set him to work at once and thus kept him from backsliding. He had served the Sunday School as assistant and superintendent for fifteen years and again as teacher of the Men's Bible Class.

John Gordon said he came to Dorchester twenty-four years ago, a stranger. The first one to greet him was J. Sumner Webb. Mr. Phinney invited him to join the Young Men's Class. He was soon given a class of boys to teach. His interest in the work had grown through the years. One is never too old to be in the Sunday School.

Homer W. LeSourd said the boys and girls of the School, when he became superintendent, were ten years older now. Great changes have taken place in ten years. Decisions have been made, partings of the way have been met. Some one will say to you boys and girls, "I have a special work for you to do." If you say yes, it will become easy for you to

gain the habit of saying yes. Many gain a "no" habit. Mr. LeSourd paid a tribute to Nathan R. Wallace as the efficient assistant superintendent, who always said yes to every call of duty and service.

John W. Gardner, the present superintendent, presided and introduced each speaker. He magnified the importance of the men's work in the Sunday School. Mr. Gardner spoke of the value of the service given by the former superintendents, who had prepared the way for the present work. He extended a welcome to all and urged each one to be loyal to the Sunday School.

Rev. J. Wesley Johnston, D.D., preached in the evening from the text, Habakkuk II : 1-2, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer, when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it."

The multitude in the valley amid the toil of life depend upon the man in the tower for warning against danger and for vision in the guidance of life. All men crave for the unseen, for God. We may gain the vision and the power to guide if we will go to the watch-tower. God has something to say to every human soul. What He has to say requires a certain condition on our part, which we can gain only as we go apart by ourselves. Having gained the vision, we are to write it so clearly that others can run as they read it.

Tuesday evening, October seventeen, the olden and modern days of Dorchester were presented by stereopticon pictures under the direction of Frederick C. Spargo. These pictures were explained in an address by Charles A. Ufford of the Second Congregational Church, who recalled the history of old Dorchester and Milton. The incidents, buildings and people presented by picture and word greatly delighted the audience. Dr. Nathaniel R. Perkins described the pictures

of our Church life in former times, in ■ very happy address, which brought our old members and the scenes of our history clearly before us as members of the present day.

The pictures, papers and articles comprising the curio exhibit added greatly to the social enjoyment of the evening.

The Anniversary supper was held Wednesday evening, October 18. The people enjoyed an informal reception in the auditorium at 6.30. The supper was served in the vestry at 7, when two hundred sixty-five guests sat at the tables. A bountiful and attractively arranged menu had been prepared. The head table was occupied by the speakers and their wives. Rev. Charles W. Holden offered prayer. Mr. H. Clifford Gallagher, President of the Board of Trustees, presided. He introduced each speaker with happy and fitting words. In his address of welcome, Mr. Gallagher recalled the varied types of testimony represented in the meetings of former years and the contribution which each member gave to the work. Our century of history, telling the story of earnest, loyal men and women, who built themselves into the spiritual life of the Church, is an inspiration for us to do our best for the Church of today.

Bishop John W. Hamilton, LL.D., who had been present at the dedication of the church in 1875, made a special effort to be with us upon this occasion. He spoke of the great interest he had in our people and the many times he had spoken in our Church. He emphasized the close relation which exists between our Society and the great Methodism, of which we are a part. The place of our Church in the country and the world is one of growing power. We were fortunate in having Bishop Hamilton with us at our Anniversary supper.

Rev. J. Wesley Johnston, D.D., the dean of our living pastors, expressed his joy in the privilege of sharing in our Anniversary, and commended the Church for the splendid work leading up to the observance of the Centennial. Dr.

Johnston spoke of the warm place the people of his Dorchester pastorate had in his life.

Rev. T. Corwin Watkins, D.D., told the humorous incidents associated with the notable men of his pastorate in Dorchester, and the clear, definite conversions, which marked the lives of many of those who united with the Church.

Mr. John W. Gardner represented the Sunday School as superintendent. He exalted the work of the men and women in Bible study, and especially the training of our youth in the real values of the Christian life.

Rev. Raymond F. Holway presented the spiritual life and the work of saving men as of paramount importance in the Church. He spoke of the fine men and women who were led to Christ during his Dorchester ministry.

Rev. Willard T. Perrin, Ph.D., sent a letter of appreciation for his Sabbath spent with the Church and his fellowship with the people. His words were full of loyal devotion and affection for our Church and people.

Dr. Walter C. Kite, the Treasurer of our Board of Trustees and also of the Centennial Committee, spoke of the fine spirit with which the people gave and worked for the Centennial Anniversary. He said this occasion would have a great place in the future of our Church life.

Rev. Charles W. Holden spoke as follows: "This Centennial does us great service if it arrests thought and emphasizes the true value of history. The continuous Church life for a hundred years is a noble heritage. Emerson remarked that, "History walks incarnate in every just and wise man. You shall make me feel what periods you have lived. You shall make me feel the people you have met." So has the spirit of the fathers continued here. The very life of their life lives on and enriches us all: the integrity of Josiah Webb, the hospitality of Sumner, his son, the honesty of John Robie, the love enthroned in the heart of Harriet Binney Steele, the deep things of God taught us by Daniel Steele, the gentle grace of

Mother Spargo, the life-long loyalty of Brother and Sister Nickerson, and a host of others, whose characteristics should be mentioned with honor in this continuity of Christian character. We have a spiritual temple, the real and abiding First Church of Dorchester. We in them and they in us, that "they without us should not be made perfect." The veil is thin that separates us from our departed; "This choir invisible," that George Eliot praises, "Those immortal souls, who live again — whose music is the gladness of the world." We join them in this hour, one Church of the living God, and all of us living in Him and for Him. "Seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race, — looking unto Jesus."

Rev. James F. Allen recalled his pastorate with words of deep appreciation and congratulated our people upon their great Anniversary.

Rev. Webster H. Powell, Ph.D., was presented as especially near to our Dorchester Church. He spoke of the delightful eight years he enjoyed in this field, the warm, loyal support of the men, women and young people and the growth of the Church in becoming adapted to our modern conditions and needs.

The wives of the former pastors were present and added a great value to the occasion. Cordial greetings from our daughter churches were presented by the letter of Rev. Charles H. Stackpole of St. John's Methodist Episcopal Church, Dedham, and the addresses of Rev. Shirley D. Coffin of Mattapan and Rev. Oliver W. Hutchinson of Stanton Avenue, Dorchester. These greetings were most happily given and much appreciated. Each of the three brother pastors referred to the strong personnel of our Church membership.

The pastor, Rev. John R. Chaffee, emphasized the fine sturdy qualities in the lives of our people today as the successors of the men and women of yesterday.

The benediction was pronounced by Bishop Hamilton.

Our people will ever remember this occasion as a red-letter day in our Church history.

Community Night occurred Friday, October 20, at 7.45 o'clock. Rev. Charles W. Holden offered prayer. Rev. William W. Bowers, D.D., brought greetings from Baker Memorial Methodist Episcopal Church. He said a satisfying old age for the Church and the individual had these essentials, a happy retrospect, a peaceful present and a hopeful future.

Rev. Charles E. Spaulding presented the greetings of Greenwood Memorial Methodist Episcopal Church. He emphasized the fact of the growing cordiality between the churches in our present day. The denominations are mutually interdependent. All are one in Christ Jesus.

Rev. Otto Lyding spoke for the Third Religious Society. He emphasized the place the Church has in the social welfare of the community by means of public institutions, personal service and the creation of an uplifting spirit. The Church is to maintain the atmosphere of mutual helpfulness in the every-day life of mankind.

Mr. Charles A. Roberts of the Blaney Memorial Baptist Church presented the civic life of the Lower Mills. He brought out the fine public spirit which characterized our community and recalled his own pleasant associations with our Church.

Mr. Sarell J. Willis, a long-time resident and honored citizen of Dorchester and Milton, gave an address upon the builders of the Lower Mills. He recalled the first men and the first institutions connected with the planting of our colony at Savin Hill, 286 years ago. We should gratefully remember the builders of our community by our honesty, industry, sobriety and respect for religious and lawful authority. "There is nothing so kingly as kindness and nothing so royal as truth." Mr. Willis said our Church had filled a prominent place in this community. He wished our people prosperity during the second century.

Rev. Philip King, pastor of the Village Congregational

Church, spoke of the vital importance of Church federation as one of the great movements in the religious life of the present day. The varied denominations, while maintaining their individual organizations, may well co-operate in spirit and active work to make Christianity a power in the community.

Mr. William G. Swan, of the Village Congregational Church, gave an address upon the value the churches have been to the Lower Mills. More than the direct work accomplished, which is heralded before the public, is the unheard-of influence, unseen yet far-reaching in extent and value, of the men and women, in whose hearts was the Kingdom of God, whose lives and examples were a power in this village and are enshrined in our memories. There is no individual in our midst whose life has commanded respect, who has not either been a member of some Church or trained by a Christian father or mother. Our people have all been affected by the churches. Mr. Swan referred to the Centennial Anniversary of the Village Church, which would occur within thirteen years.

Rev. Allan A. Rideout extended the greetings of the Blaney Memorial Baptist Church and spoke upon the vital place of leadership the Church has in the spiritual life of the community. This is the climax of the Church's ministry and the very soul of the community's life. The benediction was pronounced by Rev. Charles W. Holden. This was one of the most helpful occasions of the Centennial Anniversary.

October 22, at the morning worship, Rev. Raymond F. Holway preached from the text, Colossians III:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him."

The world is growing better, as shown by the advances in knowledge, the establishment of Christian institutions, the growth of the benevolent spirit and the moral life of society, with the progress of the spiritual life within the Church. The prospect for the new man of the future is bright and

assuring. It is for us to put off the old man and put on the new man, renewed by our faith in Jesus Christ.

Rev. T. Corwin Watkins, D.D., offered prayer at this service. The people rushed forward at the close of the benediction to greet their former pastors and to renew the memories of precious days in our Church life.

A Sunday-School service was held at 12 o'clock. John W. Gardner, the superintendent, presided. The Scripture lesson was read by Nathan R. Wallace, the assistant superintendent. Rev. Raymond F. Holway offered prayer. Miss Beatrice C. Spargo sang "Father in Heaven," by Norman. Mrs. James E. Drever rendered "A Song of Triumph," by Alberti. The address was given by Rev. T. Corwin Watkins, D.D. He laid stress upon the place of the boy in the Sunday School and the Church. We make men by training the boys. The time and pains spent for them is of greatest value. He illustrated his message by his own experience at Milford and Needham, in which pastorates the boys under his guidance had been led into the best life of the Church. Their presence at the Sabbath morning service was a distinct feature of the public worship.

At 4 p.m. a Veteran of the Cross flag was placed upon the grave of Rev. Daniel Steele, D.D. Rev. Raymond F. Holway, Rev. T. Corwin Watkins, D.D., and the pastor, John R. Chaffee, conducted the service. The Misses Caroline B. and Grace S. Steele, the daughters, were present.

At the evening hour of worship, Rev. Dillon Bronson, D.D., our District Superintendent, preached from John XVIII : 19, "The high priest then asked Jesus of his disciples, and of his doctrine." There are two vital tests of power regarding Jesus Christ and Christianity: first, His teachings; second His disciples. Jesus taught the highest truths the world has known regarding God, concerning human nature and in reference to man's salvation. The first test is unquestioned. The second test, how His disciples have lived these truths, is most vital.

Dr. Bronson illustrated his text by reference to the world under the turmoil of war and unrest. He expressed his faith in the future triumph of Christianity as based upon the fact that in America, Europe and the East, men and women are hungry for Jesus Christ and His gospel of the new life.

The last Sunday of the Anniversary was October 29. At the morning worship, President Lemuel H. Murlin, LL.D., of Boston University, preached on the subject "Our Inheritance and the Use We Should Make of It." Text, Exodus IV :17, "And thou shalt take this rod in thine hand, wherewith thou shalt do signs." In verse 2, the Lord asked Moses, when he doubted the faith of the people, "What is that in thine hand?" "A rod," was the answer. Then came the word, this rod shall be the symbol of signs. What you have in your heritage of one hundred years, what you possess today in your Church, in yourselves, is the rod you are to use in doing the finer, greater work for Jesus Christ during all the coming years.

At the evening hour, the Young People's Anniversary was observed. This was in charge of the Epworth and Junior Leagues. Walter J. Burke, president of the Epworth League, presided. In his welcome, he emphasized the importance of cordiality toward the young people coming into our midst. Miss Aline Tarr, the superintendent of the Junior League, led the responsive reading. The former presidents of the Epworth League took part in the service. Mrs. Frank B. Mehaffey and Miss Grace Mehaffey each announced a hymn. Robert E. Childs offered prayer. Oscar E. Nichols was assigned the reading of the Scripture lesson. Miss Margaret E. Nichols read a selection of the Scriptures. John Gordon gave the announcements. Miss Grace Chapman, president of the Boston District League, presented greetings to Holway Chapter. Mrs. Elizabeth H. Bourne told of the great work the League accomplished in the early days of the organization. George G. Pratt laid stress on the importance of giving young people definite work to do.

Arthur C. McIntosh spoke of the fine work the League was doing today and expressed the thanks of the members to Robert E. Childs for his help. He appealed to the Leaguers to continue the spirit of loyalty shown up to the present and asked of the older people their co-operation in behalf of the young people.

Lincoln Damon referred to Robert E. Childs as doing for the young people of today what Samuel T. Templeman did in his time; both, ready with prayer, testimony, counsel and work. He exhorted the Leaguers to be reliable supporters of the Church.

Dr. Nathaniel R. Perkins outlined the work the League had accomplished in our Church during its history and introduced the speaker as well fitted to give the address at this Anniversary, because of his great interest in the League and the success of the work under his pastorate.

Rev. James F. Allen gave the address of the evening upon the subject "The New Young People for the New Age." His text was taken from Genesis XI : 5, "And the Lord came down to see the city and the tower, which the children of men builded."

Adam's life upon earth began with the first start of the human race. The people of the text lived after the Flood, under the influences of the second start of mankind. After they had gone on their way for one hundred years, the Lord came down to see how the people had used their opportunities. The young people have a great opportunity today after one hundred years of our history, to start on the second century. The Lord will come down to see how we use our opportunity. He will come as our Father, who is interested in us, so we need not fear His coming. The Lord did not like all the people did. They spoke one language of sin. We need to avoid a false unity. The only language should be that of obedience to God's commandments and precepts.

The tower was all made of brick. Their work was material,

with no inspired living. The tower could not be high enough to reach heaven, built only of brick. We need the materials, which make for fine character and the religious life, to reach heaven by the tower we try to build.

At the close of the address, Miss Ella M. Packard offered prayer. This was a very fitting conclusion of the month's observance by one who had faithfully kept the records of the Centennial Committee and the Anniversary.

After the benediction by the pastor and the organ postlude, the people exchanged their greetings, deeply grateful for the Centennial Anniversary, which will ever hold a most sacred place in the annals of our First Methodist Episcopal Church of Dorchester. May the second century be far more glorious than the first!

THE OFFICIARY OF THE CHURCH

October, 1916

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District Superintendent, Rev. Dillon Bronson, D.D.
Pastor, Rev. John R. Chaffee.

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Recording Steward, Leverett E. Eaton.

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Music: Mrs. Walter C. Kite, Clara S. B. Pinkney, George E. Aldrich.

Church Records: Clara S. B. Pinkney, Alexander Hobbs, Ella M. Packard.

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Parsonage: Mrs. Eliza J. Clum, Mrs. Nathaniel R. Perkins, Mrs. H. Clifford Gallagher, Mrs. Willard W. Hibbard, Mrs. Andrew W. Wallace, Mrs. Robert Upham, William M. Picken.

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Pulpit Supply. H. Clifford Gallagher, Dr. Nathaniel R. Perkins, Horace N. Plummer, Dr. Walter C. Kite, Leverett E. Eaton.

Sunday School. Homer W. LeSourd, Leverett E. Eaton, C. Ernest Morris, Mrs. Gilbert T. Phipps, George E. Aldrich, George G. Pratt.

Trier of Appeals. Dr. Nathaniel R. Perkins.

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Home Missions and Church Extension: Robert E. Childs, Cora B. Robie, Caroline B. Steele, Elizabeth I. Spargo, John W. Gardner, Clara S. B. Pinkney, Arthur C. McIntosh.

Temperance: Robert Upham, John Gordon, Andrew W. Wallace, Samuel Buckley, Fred R. Glover, Frederick C. Spargo, George W. Gough, Arthur Frank McIntosh, Wheelock C. Wood.

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Hospitals: Mrs. Eliza J. Clum, Mrs. H. Clifford Gallagher, Dr. Nathaniel R. Perkins, Dr. Walter C. Kite.

Boston City Missionary and Church Extension Society: Mrs. H. Clifford Gallagher.

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Ladies' Aid Society: President, Mrs. Robert Upham; Vice-President, Mrs. Benjamin J. Roberts; Secretary, Mrs. Louise B. Hutchinson; Treasurer, Mrs. Andrew W. Wallace.

Epworth League: President, Walter J. Burke; Vice-Presidents, Robert E. Childs, Marion D. Upham, Frances Caswell, Leonard Binford; Secretary, Annie L. McIntosh; Treasurer, Raymond W. Moore.
Superintendent, Junior League, Aline Tarr.

Woman's Missionary Society. President, Caroline B. Steele, Vice-President, Mrs. H. Clifford Gallagher; Secretary, Julia E. Hall; Treasurer, W. F. M. S., Ella M. Packard; Treasurer, W. H. M. S., Mrs. Ernest Nickerson; Corresponding Secretary, W. F. M. S., Mrs. Leverett E. Eaton; Corresponding Secretary W. H. M. S., Amanda R. Hildreth.

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Powell Club: President, Samuel D. Upham; Vice-President, John W. Howes; Secretary, Nathan R. Wallace; Treasurer, Arthur R. Martin.

Boy Scout Master, Arthur C. McIntosh.

Master of Junior Scouts, Raymond W. Moore.

Guardian, Tee-pee-wah-wah Camp Fire, Mrs. James E. Drever.

Guardian, Kapka Camp Fire, Mrs. Arthur N. Foster.

Sexton: John G. French.

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